

A
Petition for Peace:
with the
REFORMATION
OF THE
LITURGY.

As it was Presented to the
Right Reverend BISHOPS,
BY THE

DIVINES

Appointed by His Majesties *Commission*
to treat with them about the alteration of it.



LONDON,
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all the best of the world.

CHANDLER

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A

Petition for Peace:

*To the most Reverend Archbishop and Bishops, and
the Reverend their Assistants commissioned by
His Majesty to treat about the Alteration of the
Book of Common-Prayer.*

*The humble and earnest Petition of others
in the same Commission.*

Most Reverend Fathers,
and Reverend Brethren,

THe special Providence of God, and his Majesties ten-
der regard of the Peace and Consciences of His Sub-
jects, and his desire of their concord in the things of
God, hath put into our hands this opportunity of
speaking to you as humble Petitioners, as well as Com-
missioners, on the behalf of these yet troubled and unhealed
Churches, and of many thousand souls that are dear to Christ; on
whose behalf, we are pressed in spirit in the sense of our duty, most
earnestly to beseech you, as you tender the peace and prosperity of
these Churches, the comfort of His Majesty in the union of his
Subjects, and the peace of your souls in the great day of your ac-
counts, that laying by all former and present exasperating and alie-
nating differences, you will not now deny us your consent and as-
sistance to those means that shall be proved honest and cheap, and
needfull to those great, desirable ends, for which we all profess to
have our offices, and our lives.

The things which we humbly beg of you are these.

That you will grant what we have here proposed and craved

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of you in our Preface : Even your charitable interpretation, acceptance of, & consent unto the alterations & additions to the Liturgy now tendred unto you, that being inserted, as we have expressed, it [may be left to the Ministers choise to use one or other at his discretion] upon His Majesties approbation, according to his gracious declaration concerning Ecclesiastical Affairs. And that (seeing we cannot obtain the form of Episcopal Government, described by the late Reverend Primate of *Ireland*, and approved by many Episcopal Divines) we may at least enjoy those benefits of Reformation in Discipline, and that freedome from Subscription, Oaths and Ceremonies, which are granted in the said Declaration, by the means of your charitable Mediation and Request.

2. Seeing some hundreds of able, holy, faithful Ministers are of late cast out, and not onely very many of their Families in great distress, but (which is of far greater moment) abundance of Congregations in *England*, *Ireland* and *Wales*, are overspread with lamentable ignorance, and are destitute of able, faithfull Teachers : And seeing too many that are insufficient, negligent, or scandalous, are over the Flocks (not meaning this as an accusation of any that are not guilty, nor a dishonourable Reflection on any party, much less on the whole Church) we take this opportunity earnestly to beseech you, that you will contribute your indeavours to the Removal of those that are the shame and burdens of the Churches; and to the Restauration of such as may be an honour and blessing to them. And to that end, that it be not imputed to them as their unpardonable Crime, that they were born in an Age and Country which required Ordination by Parochial Pastours, without Diocesans: And that Re-ordination (whether absolute or hypothetical) be not made necessary to the future exercise of their Ministry. But that an Universal Confirmation may be granted of those ordained as aforesaid, they being still responsible for any personal insufficiency or crime. Were these two granted (The Confirmation of the Grants in his Majesties Declaration, with the liberty of the Reformed Liturgy offered you, and the restoring of able, faithful Ministers to a capacity to be serviceable in the Church of God, without forcing them against their consciences to be Re-ordained) how great would be the benefits to this unworthy Nation ? How glad would you make the peoples hearts ? how thankful should we be (for the cause of Christ, and the souls of men) to those that grant them, and procure them; being conscious that we seek not great things for our selves, or for our

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Brethren; that we are ambitious of no greater wealth or honour, than our daily bread, with such freedom and advantage for the labours of our Ministry, as may most conduce to the success, the increase of holiness and peace; we shall take the boldness to second these Requests, with many of our reasons, which we think should prevail for your consent, chusing rather to incur whatsoever censures or offence may by any be taken against our necessary freedom of expression, than to be silent at such a time as this, when thousands of the servants of the Lord, that are either deprived of their faithful Teachers, or in fears of losing them, together with the freedom of their consciences in Gods worship, do cry day and night to Heaven for help, and would cry also in your ears with more importunate Requests, if they had but the opportunity as now we have.

And 1. We beseech you bear with us while we remember you, that you are the Pastors of the flock of Christ, who are bound to feed them, and to preach in season, and out of season, and to be laborious in the Word and Doctrine; but are not bound to hinder all others from this blessed work, that dare not use a Cross or Surplice, or worship God in a form which they judge disorderly, defective, or corrupt, when they have better to offer him (*Mal. 1. 13. 14.*) Is it not for matter and phrase at least as agreeable to the holy Scriptures? If so; we beseech you suffer us to use it, who seek nothing by it, but to worship God as neer as we can, according to his will, who is jealous in the matters of his worship. If indeed yours have more of strength, and ours of weakness, yet let not Fathers cast the children from the House of God, because they are sick or weak, and need the more compassion; let not our Physicians resolve their Patients shall all be famished, or cast off, whose temperature and appetites cannot agree to feed on the same dish, with the same preparation and sauce. He that thrice charged *Peter* as he loved him, to feed his Lambs and Sheep, did never think of charging him to deny them food, or turn them out of his fold or forbid all others to feed them, unless they could digest such forms and ceremonies, and superscriptions as ours.

2. May we presume to mind you, that the Lord of the Harvest hath commanded us to pray that more Labourers may be sent into the Harvest. (For still proportionably the Harvest is great, and the Labourers are few) *Mat. 9. 37.* And that the Lord hath not furnished them with his gifts in vain, nor lighted these Candles to put under a Bushel, but to be set on a Candlestick, that they

may give light to all that are in the house, *Mat. 5. 15.* And that there are few Nations under the Heavens of God, as far as we can learn, that have more able, holy, faithful, laborious and truly peaceable Preachers of the Gospel (proportionably) than those are that are now cast out in *England*, and are like in *England, Scotland, & Ireland*, to be cast out, if the old Conformity be urged. This witness is true, which in Judgement we bear, and must record against all the reproaches of uncharitableness, which the Justifier of the Righteous at this day will effectually confute. We therefore beseech you, that when thousands of souls are ready to famish for want of the bread of Life, and thousands more are grieved for the Ejection of their faithfull Guides, the Labourers may not be kept out, upon the account of such Forms or Ceremonies, or Re-ordination; at least till you have enow as fit as they to supply their places, and then we shall never petition you for them more.

3. And we beseech you consider when you should promote the joy and thankfulness of His Majesties Subjects for his happy Restauration, whether it be equal and seasonable to bring upon so many of them so great calamities as the change of able, faithfull Ministers, for such as they cannot comfortably commit the conduct of their souls to, and the depriving them of the Liberty of the Publick Worship; calamities far greater then the meer loss of all their worldly substance can amount to: In a day of Common Joy to bring this causelessly on so many of His Majesties Subjects, and to force them to lie down in heart-breaking sorrows, as being almost as far undone, as Man can do it; this is not a due requital of the Lord for so great deliverances: Especially considering, that if it were never so certain, that it is the sin of the Ministers that dare not be Re-ordained, or conform; its hard that so many thousand innocent people should suffer even in their souls for the faults of others.

4. And if we thought it would not be misinterpreted, we would here remember you, how great and considerable a part of the three Nations they are, that must either incur these sufferings, or condole them that undergo them; and how great a grief it will be to His Majesty, to see his grieved subjects; and how great a joy it will be to him, to have their hearty thanks and prayers, and see them live in prosperity, peace and comfort under his most happy Government.

5. And we may plead the nature of their cause, to move you to

compassionate your poor afflicted Brethren in their sufferings. It is, in your own account, but for refusing Conformity to things indifferent, or at the most, of no necessity to salvation. It is in their account for the sake of Christ, because they dare not consent to that which they judge to be an usurpation of his Kingly power, and an accusation of his Laws as insufficient, and because they dare not be guilty of addition to, or diminution of his Worship, or of worshipping him after any other Law, than that by which they must be judged, or or such as merely subordinate to that. Suppose they be mistaken in thinking the things to be so displeasing to God; yet it is commendable in them to be fearfull of displeasing him, and carefull to obey him; a disposition necessary to all that will be saved, and therefore to be loved and cherished in them by the Pastors of the Church; who should be very tender of putting them to suffering, or casting them out of the Church, because they dare not do that which they judge to be so great a sin against the Lord, deserving damnation to themselves. Should not the love of Christ command us to be tender of those, that are so tender of his honour, and to take heed what we doe to men for taking heed of sin, and being afraid to offend the Lord; and should not the special love of Christians, and the common love of men, command us, to be loath to drive men by penalties, upon that which they judge doth tend to their everlasting damnation, and which indeed doth tend to it, because they judge it so to do; For he that will do that which he thinks to be so great a sin as is before described, to please men, or to escape their punishment, no doubt deserveth the wrath of God, and should we not be loath to drive men upon sin and condemnation, though we were sure that their own infirmity is the occasion. If it be said, that by this Rule nothing shall be commanded, if men will but scruple it. We answer, Things in themselves necessary, or commanded by God, must be commanded by man, because scruples make them not unnecessary, and make not void the Laws of God, and it will be a sin even to the scrupulous to disobey: But things dispensible, and of themselves unnecessary, should not be rigorously urged upon him to whom they would be a sin, and cause of condemnation. It is in case of things indifferent in your own judgement, that we now speak. If it be said, that it is humour, pride, or singularity, or peevishnesse, or faction, and not true tendernesse of conscience that causeth the doubts, or non-conformity of these men. We answer, such crimes must be fastened onely on the Individuals, that are

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first proved guilty of them; and not upon multitudes unnamed and unknown and without proof; and you know it is the prerogative of God to search the heart, and that he hath said, *Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again,* Mat. 7. 1, 2. *And who art thou that judgest another mans servant to his own Master, he standeth or falleth; yea he shall be holden up, for God is able to make him stand.* Rom. 14. 4. And who can pretend to be better acquainted with their hearts, than they are themselves? *For what man knoweth the things of a man, save the spirit of a man, which is in him;* 1 Cor. 2. 11. And they are ready to appeal to the dreadful God, the searcher of hearts, and the hater of Hypocrisie, that if it were not for fear of sinning against him, and wounding their consciences, and hazarding, and hindering their salvation, they would readily obey you in all these things; That it is their fear of sin and damnation that is their Impediment, they are ready to give you all the assurance, that man can give by the solemnest professions, or by oath if justly called to it.

And one would think that a little Charity might suffice to enable you to believe them, when their non-compliance brings them under suffering, and their compliance, is the visible way to favour; safety, and prosperity in the world. And if men that thus appeal to God concerning the intention of their own hearts, cannot be believed, even when the State of their worldly interest bears witness to their professions, but another shall step into the Throne of the heart-searching God, and say [It is not as they say, or swear, It is not conscience, but obstinacy or singularity] all humane converse upon these terms will be overthrown: And what remedy have they, but patiently to wait, till God that they have Appealed to, shall decide the doubt, and shew who were the Assertours of truth or falsehood.

6. And we crave leave to represent to you the great disproportion, in necessity and worth, between the things in question, and the salvation of so many, as may be obtained by the free and faithful exercise of the Ministry, of those that now are, and that are yet like to be laid aside; Do you think the Lord that died for souls, and hath sent us to learn what that meaneth [*I will have mercy and not sacrifice,* Mat. 9. 13.] is better pleased with Re-ordination, Subscription and Ceremonies, then with the saving of souls, by the means of his own appointment: If it be said that Publick or-

der and peace and concord do promote the salvation of many, and therefore are to be preferred before the salvation of fewer. We answer, Concord in holy obedience to God doth indeed promote the salvation of all that entertain it; but Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Diocesans, or in your questioned particular forms of Prayer, do neither in their nature, or by vertue of any promise of God, so much conduce to mens salvation; as the preaching of the Gospel doth, by able faithfull and laborious Ministers. And how comes it to pass that unity, concord and order must be placed in those things, which are no way necessary thereto? Will there not be order and concord in Holy obedience and acceptable worshipping of God, on the terms which we now propose and crave, without the foresaid matter of offence? We here shew you that we are no Enemies to order, and our long importunity for the means of concord, doth shew that we are not enemies to concord.

If it be said, that other men that will conform to the things in question may convert and save souls better than those that are factious and disobedient: We first humbly crave that reproach may not be added to affliction, and that none may be called factious that are not proved such; and that Laws imposing things indifferent in your judgement, and sinfull in theirs, may not be made the rule to judge of faction: But that men who live inoffensively under civil Government, and in matters of Faith and Worship, subscribe to all contained in the holy Scriptures; and endeavour to promote Universal Peace and Charity on these terms, may not be made offenders by the making of Laws and Canons, that must force them to be such: Consequently *Daniel* was an offender that would not forbear praying openly by the space of thirty dayes. But antecedently to that Law, he was confessed just, by them that said [*We shall not finde any occasion against this Daniel, except we finde it against him concerning the Law of his God*] Dan. 6. 5, 7, 10. The Law which he must break was made to make him a breaker of that Law: take away that law and take away his fault. We accuse none of the like intentions, but we must say, that it is easie to make any man an offender, by making laws which his conscience will not allow him to observe, and its as easie to make that same man cease to seem disobedient, obstinate, or factious, without any change at all in him, by raking down such needless Laws. We may again remember you what Christ a second time doth press, *Mat. 12. 7.*

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[But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltlesse.]

And next, to the rest of the objection, we answer; That sad experience tells the world, that if the Ministers that we are pleading for, be laid aside, there are not competent men enough to supplie their Rooms, and equally to promote the salvation of the flocks: This is acknowledged by them who still give it as the reason why Ministers are not to be trusted with the expressing of their desires in their own words, nor so much as to chuse which Chapter to read, as well as which Text to preach on, to their Auditours, because we shall have Ministers so weak, as to be unfit for such a trust: And men that are not wise enough for so easie a part of their duty, as to choose fit portions of Scripture to read, are unlikely to afford an equall assistance to the salvation of the people instead of the labours of such as we are speaking for.

7 And it must be remembred that in our Ordination, we must professe that [we are perswaded that the Holy Scriptures contain sufficiently all Doctrine, required of necessity for eternall salvation, &c.] and that we will teach or maintain nothing as required of necessity to eternall salvation, but that which we are perswaded may be concluded and proved by the same] and that one of the articles of the Church containeth the same doctrine of the scriptures sufficiency: and to these we are called to subscribe; And the persons that we now speak for, are ready to subscribe to all contained in the Holy Scriptures, and willing to be obliged by the Laws of men to practise it: And he that hath all things necessary to salvation is received of God, and should therefore be received by the Church, if the Apostles argument be good, *Rom. 14. 1. 3.* [For God hath received him] seeing then you doe profess that none of your Impositions that cannot be concluded from the scripture, are necessary to salvation, let them not consequentially be made necessary to it, and more necessary than that which is ordinarily necessary.

If you say, that so many men shall be forbidden to preach, unlesse they dare Subscribe and use these things; you will tempt them to infer, that Preaching being ordinarily necessary to salvation, *Rom. 10. 14.* And these things called indifferent being made necessary to preaching and preferred before it, therefore they are made necessary to salvation, and preferred before that which God hath made necessary.

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If it be said, that this will as much follow the making of any other indifferent thing to bee necessary to preaching, and so the Church shall make no orders; We answer.

1. That smaller things must not bee imposed by unproportionable penalties.

2. That though the Church may prefer a sober, peaceable Preacher before one that is Schismatical and unpeaceable (which is not at all to exclude Preaching) yet the Church may not make any thing necessary to Preaching it self; that is of it self unnecessary, and not antecedently necessary, at least by accident.

8. And if our Religion be laid upon your particular Liturgy, wee shall teach the Papiſts further to insult, by asking us, where was our Religion two hundred years ago? The Common-Prayer-Book as differing from the Mass-Book, being not so old, and that which might then bee the matter of a change, is not so unchangeable it self, but that those Alterations may bee accepted for ends so desirable as are now before us.

9. And we humbly crave that wee may not in this bee more rigorously dealt with, than the Pastours and People of the Ancient Churches were: If we may not have the Liberty of the Primitive times, when for ought can bee proved, no Liturgical Forms were imposed upon any Church, yet at least let us have the liberty of the following Ages, when under the same Prince there were diversity of Liturgies, and particular Pastors, had the power of making and altering them for their particular Churches.

10. And if you should reject (which God forbid) the moderate proposals which now and formerly wee have made, wee humbly crave leave to offer it to your consideration, what Judgement all the Protestant Churches are likely to pass on your proceedings, and how your cause and ours will stand represented to them, and to all succeeding Ages. Though we earnestly desire the tolleration of those that are tollerable, and the peaceable Liberties of all that agree on the Catholick terms of Primitive Simplicity, in Doctrine, Worship, and Discipline; yet have wee our selves so far drawn near you, as that the world will say, you reject those that are for Episcopacy it self, and set forms of Liturgy, and are not so much as charged by you at all, as disagreeing in any point of Faith, if you shall reject us. If after our submission to His Majesties Declaration, and after our own Proposals of the Primitive Episcopacy, and of such a Liturgy as here we tender, we may not bee permitted to

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exercise our Ministry, or enjoy the Publick Worship of God; the Pens of those learned, moderate Bishops will bear witness against you, that were once imployed as the chief Defenders of that cause (we mean such as Reverend Bishop *Hall*, and *Usher*) who have published to the world, that much less than this might have served to our fraternal Unity and Peace. If you would not grant this Liberty, and Communion to others, with whom Christ will hold Communion in grace and glory; yet it will appear more strange to the world, that you should cast out the Episcopal also, that dare not go beyond the Rule of Holy Scripture, and the Example of Primitive Simplicity.

And we doubt not but you know, how new and strange a thing it is that you require in the point of Re-ordination: When a Canon amongst those called the Apostles deposeth those that Re-ordain, and that are re-ordained; And when it is a thing that both Papists & Protestants condemn, when not onely the former Bishops of *England*, that were more moderate were against it, but even the most fervent adversaries of the Presbyterian way; such as Bishop *Ban-croft* himself, how strange must it needs seem to the Reformed Churches, to the whole Christian world, and to future Generations, that so many able, faithful Ministers should be laid by as broken Vessels, because they dare not be re-ordained? and that so many have been put upon so new and so generally dis-relished a thing?

11. And we crave leave to remember you, that the Holy Ghost hath commanded you to over-see the flock, not by constraint, but willingly, not as being Lords over Gods Heritage, but as Ensamples to the Flock: And that it is not onely more comfortable to your selves to be beloved as the Fathers, than to be esteemed the Afflictors of the Church, but that it is needful to the ends of your Ministry for the people: When you are loved, your Doctrine will more easily be received: But when men think that their souls or liberties are endangered by you, its easie to judge how much they are like to profit by you.

12. And you know if we are not in point of Ceremonies or Forms in every thing of your mind; it is no more strange to have variety of intellectual Apprehensions in the same Kingdome and Church, then variety of temperatures and degrees of age & strength. If His Majesty should expel all those from his Dominions, that are not so wise, as solidly to judge, whether the Liturgy as before, or as thus reformed, be the best, yea whether this be intollerable in
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comparison of yours, and whether God be pleased or displeased with your Ceremonies, it would be too great a diminution of his subjects, and if you should turn all such out of the Kingdom of Christ, it would be liker a dissipating, than a gathering, and a destroying, than an edifying of his Church: And you have not your power to destruction, but to edification, 2 Cor. 10. 8. and 13. 10. you must do all things for the peoples edifying, 2 Cor. 12. 19. Ephes. 4. 12.

13. And how Christ will take it of you, to cast out from the Ministry or Communion of the Church, or to grieve and punish all those that dare not conform to you in these matters; for fear of displeasing the Law-giver of the Church, we beseech you judge (when your souls are most seriously thinking of the day of your Accounts) by such passages of Holy Scripture as may fully acquaint you with his mind. He is himself a merciful High-priest, a gracious Saviour, a tender Governour. He despiseth not the day of small things, Zech. 4. 10. *He feedeth his flock like a Shepherd, he gathereth his Lambs with his Arm, and carrieth them in his bosome, and gently leadeth those that are with young,* Isa. 40. 11. *A bruised reed will he not break, and the smoking flax will he not quench,* Isa. 42. 3. Matth. 12. 20. God doth instruct the Plow-man to discretion, and teacheth him not to thresh the Fetches with a Threshing-instrument, nor to turn the Cart-wheel upon the Cummin, but the Fetches are beaten out with a staff, and the Cummin with a rod, Isa. 28. 26, 27. Gods Servants are his Jewels, Mal. 3. 17. He will spare them as a man spareth his Son that serves him, and he that toucheth them, toucheth the apple of his eye, Zech. 2. 8. Remember the neer relation they stand in to God in Christ, that they are the children of God, co-heirs with Christ, Rom. 8. 17. The members of his body, his flesh and bone, which he cannot hate, who ever hate them, Ephes. 5. 29, 30. Remember how dear they cost him, and to what honour he will advance them; and that these same persons that love him in sincerity, must be where he is, to behold his glory, Joh. 12. 26. & 17. 24. and shall be like the Angels of God, Luk. 20. 36. and shall judge the world, 1 Cor. 6. 2, 3. and that Christ will come to be glorified and admired in them, 2 Thes. 1. 10. and they shall shine forth as the Sun in the Kingdome of their Father, Mat. 13. 43. Remember with what tender usage he treated his weak imperfect members upon earth, and when he was ascending to prepare a place for them, that they might be with him where he is, how affectionately

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comparison of yours, and whether God be pleased or displeased with your Ceremonies, it would be too great a diminution of his subjects, and if you should turn all such out of the Kingdom of Christ, it would be liker a dissipating, than a gathering, and a destroying, than an edifying of his Church: And you have not your power to destruction, but to edification, 2 *Cor.* 10. 8. and 13. 10. you must do all things for the peoples edifying, 2 *Cor.* 12. 19. *Ephes.* 4. 12.

13. And how Christ will take it of you, to cast out from the Ministry or Communion of the Church, or to grieve and punish all those that dare not conform to you in these matters; for fear of displeasing the Law-giver of the Church, we beseech you judge (when your souls are most seriously thinking of the day of your Accounts) by such passages of Holy Scripture as may fully acquaint you with his mind. He is himself a merciful High-priest, a gracious Saviour, a tender Governour. He despiseth not the day of small things, *Zech.* 4. 10. *He feedeth his flock like a Shepherd, he gathereth his Lambs with his Arm, and carrieth them in his bosom, and gently leadeth those that are with young,* *Isa.* 40. 11. *A bruised reed will he not break, and the smoking flax will he not quench,* *Isa.* 42. 3. *Matth.* 12. 20. God doth instruct the Plow-man to discretion, and teacheth him not to thresh the Fetches with a Threshing-instrument, nor to turn the Cart-wheel upon the Cummin, but the Fetches are beaten out with a staff, and the Cummin with a rod, *Isa.* 28. 26, 27. Gods Servants are his Jewels, *Mal.* 3. 17. He will spare them as a man spareth his Son that serves him, and he that toucheth them, toucheth the apple of his eye, *Zech.* 2. 8. Remember the neer relation they stand in to God in Christ, that they are the children of God, co-heirs with Christ, *Rom.* 8. 17. The members of his body, his flesh and bone, which he cannot hate, who ever hate them, *Ephes.* 5. 29, 30. Remember how dear they cost him, and to what honour he will advance them; and that these same persons that love him in sincerity, must be where he is, to behold his glory, *Joh.* 12. 26. & 17. 24. and shall be like the Angels of God, *Luk.* 20. 36. and shall judge the world, 1 *Cor.* 6. 2, 3. and that Christ will come to be glorified and admired in them, 2 *Thes.* 1. 10. and they shall shine forth as the Sun in the Kingdome of their Father, *Mat.* 13. 43. Remember with what tender usage he treated his weak imperfect members upon earth, and when he was ascending to prepare a place for them, that they might be with him where he is, how affe-

Stationately he bespeaketh them, *Joh. 20. 17. Go to my Brethren, and say unto them, I ascend up to my Father, and your Father, and to my God, and your God.* And lest you should say, that he will not own those little ones, that (whether for Truths sake, or their infirmities) do bear disgraceful titles in the world; Remember that at the day of judgement he will say, *Inasmuch as you did it not, or did it, to one of the least of these my Brethren, you did it not, or did it unto me, Mat. 25. 40. 45.* If his Elect cry to him day and night, though he bear long, he will avenge them, and that speedily, *Luke 18. 7, 8.* Bear with us while we adde this terrible passage, which we once before made mention of, *Mat. 18. 5, 6. [Who so shall receive one such little child in my name, receiveth me; but who so shall offend one of these little ones that believe in me, it were better for him that a Millstone were hanged about his neck, & that he were drowned in the depth of the Ssa.]* Undoubtedly if you consider duly by such passages, how Christ will take it, to have his servants not onely not-visited, not-relieved, but to be afflicted, not onely in body, but in soul, with that great affliction to be cast out of the Ministry, or Church, for unavoidable dissent in things indifferent, you will never joyn with those that shall stretch forth a hand against them for such a cause as this. If yet the old pretence be made, that they suffer as Schismatics, and disobedient; we must say again, if any shall make men disobedient by imposing things unnecessary, which they know are by learned, pious, peaceable men, esteemed sins against the Lord, and then shall thus heavily afflict them for the disobedience which they may easily cure by the forbearance of those impositions; let not our souls come into their secret, nor our honour be united to their Assembly: If they shall smite or cast out a supposed Schismatick, and Christ shall find an able, holy, peaceable Minister, or other Christian, wounded, or mourning, out of doors, let us not be found among the Actors, nor stand among them in the day of their accounts, when tribulation shall be recompenced to the Troublers of believers, *2 Thes. 1. 6.*

14. We beseech you also to consider, that men have not their understandings at their own command; much less can they be commanded by others, if they were never so willing to believe all that is imposed on them to be lawful, they cannot therefore believe it, because they would, the intellect being not free, And to dissemble, and say, and swear, and do, the things which they believe not, is such an aggravated hypocrisie (being in the matters of God, and joyned

joyned with perfidiousness) as we may suppose cannot render them acceptable to any, that have not renounced Religion and Humanity, much less should they be constrained to it. And when it is known that mens judgements are against the things imposed, and that penalties are no means adapted to the informing and changing of the judgement; but to force men to do the things they know, we conceive they should not be used, and so used in the case of things indifferent, where they are not necessary to the common good, and where the sufferers, have never had sufficient means to change their judgements.

If it be said, that it is their own fault, that their judgements are not changed, and that the means have been sufficient.

We answer, That it is their fault, is the point in question, which the Sword can easilier take for granted, than the Tongue or Pen can prove. But if it be so, it is their fault, as it is that they are the Sons of *Adam*, partakers of the common corruption of humane nature; and as it is their fault that they are not all of the highest form in the School of *Christ*, above the common ignorance and frailties of believers, and that they are not all the most judicious Divines of the most subtil wits, and had not the same education and society to advance your opinions, & represent things to their understandings, just as they are represented unto yours. And if men must be cast out of the Church, or Ministry, because they are not wiser than such learned men, as the Pastors of the most of the Reformed Churches, and as *Hildersham, Bayne, Parker, Ames, Dod, Ball, Nichols*, and many such others as have here taken this conformity to be a sin, how few, alas, how very few will there be left!

And if it be said, that men do willingly keep out the light. We must say, that few men are obstinate against the opinions that tend to their ease and advancement in the world, and to save them from being vilified as Schismaticks, and undone; and when men profess before the Lord, that they do impartially study & pray for knowledge, and would gladly know the will of God at the dearest rate; we must again say, that those men must prove that they know the dissentors hearts, better than they are known to themselves, that expect to be believed by charitable Christians, when they charge them with wilful ignorance, or obstinate resisting of the truth;

15. And we crave leave to ask whether you do not your selves in some things mistake, or may not do so for ought you know? and whether your understandings are not still imperfect, & all men differ

not in some opinions or other? And if you may mistake in any thing, may it not be in as great things as these? can it be expected, that we should all be past erring about the smallest Ceremonies and Circumstances of worship? And then should not the consciousness of your own infirmity, provoke you rather to compassionate humane frailty, than to cast out your Brethren, for as small failings as your own?

16. And we further offer to your consideration, whether this be doing as you would be done by, would you be cast out for every fault that is as bad as this? and doth this shew that you love your neighbours as your selves? Put your selves in their case, and suppose that you had studied, conferred and prayed, and done your best to know whether God would have you to be Re-ordained, to use these Forms or Ceremonies, or Subscriptions, or not? and having done all, you think that God would be displeased if you should use them, would you then be used your selves, as your dissenting Brethren are now used, or like to be; love them as your selves, and we will crave no further favour for them.

17. But nothing more affecteth us, than to think of the Lamentable divisions, that have been caused and are still like to be, whilst things unnecessary are so imposed: And on the contrary, how blessed an unity and peace we might enjoy if these occasions of division were removed, and we might but have leave to serve God as his Apostles did. As in Doctrinals, ten thousand will sooner agree in an Explicite belief of the Creed, than an hundred in an Explicite belief of all that *Ockam* or *Scotus* have determined; So in the matters of Government and worship, It is easier to agree upon few things, than upon many, upon great and certain and necessary things, than upon small uncertain and unnecessary things, and upon things that God himself hath revealed or appointed, than upon things that proceed from no surer an Original, than the wit or will of man. The strict prohibition of adding to or diminishing from the things commanded by the Law-giver of the Church, *Deut. 12. 32.* doth put such a fear in the minds of multitudes of the loyal subjects of Christ, lest by such additions or diminutions in the matters of his worship, they should provoke him to displeasure, as will be a certain perpetual hindrance to any common unity or Concord, in such humane impositions, of which many of the servants of the jealous God will have a continual jealousy.

With grieved hearts we now renew the lamentable divisions,
occasioned

occasioned already by these Impositions, ever since the Reformation in the daies of King *Edward 6th*, and the grievous fruits of those Divisions! How they destroyed Charity (the character of Christs Disciples) and exasperated mens minds against each other: How they corrupted mens prayers and other exercises of devotions, and made them pray and preach against one another: How their tongues were emboldned to the censuring of each other, one party calling the other, Factious, Schismatical, Singular, and Disobedient; and the other calling them Antichristian, Proud, Tirannical, Superstitious, Persecutors and Formalists: And such language still increasing the uncharitableness and divisions; till the increase of imposing rigour on the one side, and of impatience under Sufferings on the other side, was too great a preparation to those greater calamities which are yet bitter to the remembrance of all whose interests or passions have not Conquered their humanity. And the continuance of so much of the causes and effects, doth infallibly prove, that if the same impositions be settled upon us, the same Heart-divisions will be still continued: Brethren will disdain the name and love of Brethren to each other; which yet Christ himself by condescending and reproving love, vouchsafeth to them all. Instead of loving one another with a pure heart, fervently, there will be, if not hating, yet grudging at one another, censuring and despising one another; Which effects will still increase their cause, and make one side think, that they are necessitated to be more rigorous in their Coercions, and the other think that they are allowed to be more censorious against those by whom they suffer.

And how many thousands on both sides by such a stream of temptations, will undoubtedly be carried on in a course of Sin from day to day, and by heart sin, and tongue sin, by Pulpit sins, or sins in other parts of Worship, will dishonour God and provoke him to indignation against them and the Land, we may not without astonishment and grief of heart foresee or foretell.

And its easie to foresee how the innocent will be numbred with the faulty, and those that do but feel their sufferings, and the sufferings of the Church on these occasions, and do but groan and sigh to God, and pray for succour and deliverance, will be thought to be guilty of discontent and faction, and bringing the Government of the Church, and consequently of the Kingdome into hatred or dislike, and so their sufferings will be increased: And he that is commanded by the Laws of humanity to be compassionately sensible

sensible of the Calamities of others, shall be thought an offender for being sensible of his own. It is easie to foresee, how those expressions in mens Sermons, or Prayers, or familiar Conference, which seem to any misunderstanding, or suspicious, or malicious hearers, to intimate any sense of sufferings, will be carried to the ears of Rulers, and represented as a crime? And nature having planted in all men an unwillingness to suffer, and denied to all men a love of calamity, and necessitated men to feel when they are hurt, and made the tongue and countenance the Index of our sense; these Effects will be unavoidable, while such Impositions are continued, and while a fear of sinning will not suffer men to swallow and digest them; and what wrong such divisions about Religion will be to the Kingdome, and to his Majesty, we shall not mention, because our Governours themselves may better understand it.

On the other side, what universal ease, and peace, and joy would be the fruits of that happy unity and concord, which the reasonable forbearances which we humbly petition for, would certainly produce; how comfortable would our Ministerial labours be, when we had no such temptations, burdens, or disquietments? When we lay not under the Reproofs of Conscience, nor the suspicions, or displeasure of our Superiours, but might serve the Lord without distraction, and be among his servants without such fears, (*Phil. 1. 14. 1 Cor. 16. 10.*) How much would the hands of the Builders be strengthened for the work of God, when they speak the same things, and there are no divisions among them, but they are perfectly joyned together in the same minde and judgement, *1 Cor. 1. 10.* when they are like-minded, having the same love, being of one accord, of one mind, doing nothing through strife or vain glory, which will never be while the one calls the other factious and schismatical, and the other calleth him superstitious and tyrannical; but when Christ hath taught us in lowliness of mind to esteem others better than our selves, and not to look every man on his own things (his own gifts, and virtues, and worth, and interest) but every man also on the things of others; and till the same mind be in us, that was in Christ Jesus, that humbled himself, and took upon him the form of a servant, & made himself of no Reputation, *Phil. 1. 2, to 9.* How much should we honour the Body, the Spirit, the Hope, the Lord, the Faith, the Baptism, the God and Father of all Believers, which are one, if we were one among our selves, which will never be, till with lowliness, and meekness, and long-suffering,

we forbear one another in love, instead of hating, reviling and persecuting one another; and till we endeavour to keep the unity of the Spirit (though given in various degrees) rather than an unity in unnecessary things) in the bond of peace, *Ephes. 4. 2, 3, 4, 5, 6, 7.* and till the well-jointed and compacted body do edifie it self in love, by a due contribution of mutual supply, and grow in Christ the proper head, instead of contending with it self, and dis-jointing and tearing it self into pieces, because of our different measure of understanding, and our unavoidable differences about some small unnecessary things, *vers. 13, 14, 15, 16.* How beautifull would our holy Assemblies be, and how delightfull the worship of God there celebrated, if we had all laid by the unchristian spirit of hatred, envy, emulation, murmuring, wrath, variance, strife, heresies, seditions, and all uncharitableness, and with one minde, and one mouth did glorifie God (*Gal. 5. 19, 20, 21. Rom. 15. 16.*) which will never be done, till those that are strong do bear the infirmities of the weak, and please not themselves, but every one of us please his neighbour, for his good to edification, instead of vilifying him, or undoing him; and till instead of casting each others out of the Church or Ministry, on the account of things indifferent, we received one another, as Christ received us to the glory of God, *Rom. 15. 1, 2, 6, 7.* and till we are thus like-minded one towards another; according to Christ Jesus, *vers. 5.* instead of being selfishly minded as men, or maliciously as enemies (*1 Cor. 3. 3. 1 Cor. 14. 20. Col. 3. 8. Titus 3. 3.*) If the very Babes were fed with the sincere Milk of the Word, and all malice, and guile, and hypocrisie, and envies, and evil-speaking were laid aside, it would prove the best way to their growth, and a surer way to your present and eternal peace, then casting them out because they cannot bear your burdens, or digest some unnecessary things, *1 Pet. 2. 1, 2, 3.* How good and how happy a thing would it be for Brethren to dwell together in unity? (*Psal. 133. 1.*) And as those that by one spirit are baptized into one body, and know they have need of one another, to contribute honour to the parts that lack it; yea to bestow more abundant honour upon those members which we think to be less honourable, and more abundant comeliness, on the uncomely parts, as knowing those members are necessary that seem to be more feeble. If indeed we would have no Schism in the body, the natural way is, for the members to have the same care one for another, as suffering all with one that suffereth, and rejoicing all with one that's honoured,

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1 *Cor.* 12. 12, 13, 21, 22, 23, 24, 25, 26. Take their sufferings as your own, and you will not be hasty to bring them unto suffering. It must be the Primitive Simplicity of Faith, Worship, and Discipline, that must restore the Primitive Charity, Unity, and Peace, and make the multitude of Believers to be of one heart, and of one soul, and to converse with gladness and singleness of heart, as having all things common, *Act.* 4. 32. & 2. 46. No such things as our controverted Impositions, were then made necessary to the unity and concord of the members of the Church.

18. And we humbly offer to your consideration, which way will most gratifie Satan in his cause and servants, and which will most promote the work and interest of Jesus Christ. The ungodly that have an inbred enmity to holiness, and to the holy seed, will be glad to see so many of them suffer, and glad under the shelter of your displeasure and afflictings, to find opportunity to reproach them, and add affliction to affliction. The common adversaries of our Religion, and of the King and Kingdome will rejoyce to see us weakned by our Divisions, and employed in afflicting or censuring one another, and to see so many able Ministers laid aside, that might doe much displeasure to Satan, by the weakening of his Kingdome and by promoting the Gospel and Kingdome of the Lord. And whether this will tend to the edification of the Saints, and the pleasing of Christ, we have inquired before.

19. And if what you stand for, be indeed of God, this course of unmercifull imposition, is the greatest wrong to it, that you can easily be drawn to, unawares; while so many truly fearing God, are cast or trodden down, and tempted to think ill of that which themselves and the Church thus suffer by, and when so many of the worst befriend this way because it gratifieth them, it tendeth to make your Cause judged of, according to the quality of its friends and adversaries. And how great a hand this very thing hath had already in the dislike of that is befallen Diocesans, Ceremonies, and the Liturgie, is a thing too generally known to need proof.

20. Lastly, we repeat what formerly we have said, that the Holy Ghost hath already so plainly decided the point in controversie, in the instance of meats and daies, *Rom.* 14. 15. that it seemeth strange to us that yet it should remain a Controversie. A weak Brother that maketh an unnecessary difference of meats and daies, is not to be cast out, but so to be received, and not to be troubled with such doubtfull disputations: Despising and judging the servants of

of the Lord, whom he receiveth and can make to stand, and that upon such small occasion is unbecoming true Believers, *vers. 1. 2. 3. 4. 5.* All should be here left to the full perswasion of their own mind, *vers. 5.* Both parties here acknowledgeth the soveraignty of Christ, and in observing, or not observing such things, they do it all to him, *vers. 6. 7. 8. 9.* his judgement should affright us from despising or judging one another, *vers. 10. 11. 12.* instead of judging others we should judge it our duty, that none of us put a stumbling block, or occasion to fall in his Brothers way; *vers. 13.* If we grieve those that esteem that unclean which we do not, we walk not charitably; destroy not the work of God, nor him for whom Christ died, by your indifferent things; *vers. 14. 15. 20.* It is evil to him that judgeth it to be evil, *vers. 14. 20.* Do you believe these things to be indifferent, have this belief to your self before God, and condemn not your selves in that which you allow, *vers. 22.* your Brother is damned if he practise doubtingly, *for whatsoever is not of Faith, is sin,* *vers. 23.* and you drive him upon damnation! We may well conclude then, that it is good, even your selves to avoid such things unnecessary, by which your Brother stumbleth, is offended, or made weak, *vers. 21.* Much more to forbear the forcing them upon him, which those that the Apostle reproveth did not attempt. It is the Kingdome of God that we must all promote; and that Kingdome consisteth not in meat or drink, but in righteousness, and peace, and joy in the Holy Ghost. And he that in these things serveth Christ is acceptable to God, and should be approved of men, *vers. 17. 18.* *Let us therefore follow after the things, which make for peace, and things wherewith one may Edifie another,* *vers. 19.*

If you say, Rulers imposition maketh indifferent things cease to be indifferent? We answer,

1. They are not indifferent, in the judgement of dissenters, though they be so in yours.

2. *Paul* was a Ruler of the Church himself, and yet would deny his own Liberty, rather then offend the weak, so far was he from taking away the Liberty of others, *1 Cor. 8. 13.* And it is to the Church of *Rome* and *Corinth*, and so to the Pastours as well as the rest, that *Paul* thus writeth: We beseech you therefore plead not Law against us, when our request is that you will joyn with us in Petitioning, to his Majesty; and the Parliament, that there may be no such Law.

A Petition for Peace.

The Apostles and Elders *Act. 15. 28.* declare unto the Churches, that it seemed good to the Holy Ghost, and them, to lay upon them, no greater burden, than necessary things ; imposing them because antecedently necessary (for that is given as the reason of their selection and imposition) and not onely making unnecessary things, necessary, by imposition, for then the imposition had been unnecessary, though it was not a simple, unchangeable necessity, yet it was a necessity by accident, *pro tempore & loco* ; antecedent to the imposition of that assembly. Seeing then such things commend us not to God ; and if you use them, at least, you are not the better. Sin not against Christ, by sinning against your Brethren, *1 Cor. 8. 8, 9, 11, 12.* much more take heed of forcing them to sin.

We have presumed to be thus plain and large, in shewing you some of our Reasons, for your consent, to the necessary abatement of things unnecessary to the Consciences of your Brethren.

In the conclusion, we beseech you to compare with these the Reasons, that can move you to deny us these requests. If you will needs use such things your selves, will it gain you so much to force them upon others, as will answer all the foresaid Inconveniencies ? Will it cost you as dear to grant this Liberty, or abate these things, as the Imposition will cost your Brethren and you ? O how easily, how safely, how cheaply, yea, with what commodity and delight, may you now make this Nation happy, in granting your Brethren these requests ?

If you say that others will be still unsatisfied, and you shall never know when you have done : We answer,

1. The cause of the Non-conformists hath been long ago stated, at the troubles at *Frankford*, and have continued still the same, you have no reason to suspect them of any considerable change.

2. Grant us but the freedome that Christ and his Apostles left unto the Churches ; use necessary things as necessary, and unnecessary things as unnecessary, and charitably bear with the infirmities of the weak, and tolerate the tolerable, while they live peaceably, and then you will know when you have done. And for the intolerable, we beg not your Toleration : We intercede for those that have Christ for their Intercessor in the Highest : We know when all's done, there will be Heresies. *1 Cor. 11. 19. There will be self-lovers, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, trayters,*

traytors, heady, high-minded, lovers of pleasures more than of God, having a form of godliness, while they deny the power, 2 Tim. 3. 2, 3, 4. There will be filthy dreams, that defile the Flesh, despise Dominion, speak evil of dignities, Jud. 8. *And many will follow their pernicious ways, by reason of whom the way of truth will be evil spoken of,* 2 Pet. 2. 2. It is not these for whom we are Petitioners: But for those that are faithfull to God and the King, that fear offending, that agree with you in all things necessary to Salvation; and the common union of Believers, and that you are like to see at Christs right hand, who will finally justifie them, and take them to his glory. If you suppose us in all this to have Plead our own cause; We hope we are not such as are intolerable in the Ministry or communion of the Church: if you suppose us to Plead the cause of others, we hope you will accept our desires as impartial, when it is supposed the persons differ from us as well as from you. We have now faithfully, and not unnecessarily, or unreasonably, spread before you the Case of thousands of the upright of the Land: We have proposed honest and safe remedies for our present distractions, and the preventing of the feared increase. We humbly beg your Favourable Interpretation of our plain and earnest language, which the urgency of the Cause commands, and your consent to these our necessary requests: which if you grant us, you will engage us to thankfulness to God and you, and to imploy our faculties and interests with Alacrity to assist you for the common peace. But if you reject our suit (which God forbid) We shall commit all to him that judgeth Righteously, and wait in hope for the blessed day of Universal Judgement, when the Lord of Hosts their strong redeemer shall thoroughly plead his peoples cause, and execute Judgement for them, and bring them forth into the light, and they shall behold his Righteousness. In the mean time, we will bear the indignation of the Lord, because we have sinned against him. Come Lord Jesus! Come quickly; Amen.



THE REFORMATION OF THE LITURGY.

*Presented to the Right Reverend Bishops,
by the Divines appointed by His Ma-
jesties Commission to treat with them a-
bout the Alteration of it.*

Right Reverend,

HAVING already given you our judgement of seve-
ral things in the Book of Common Prayer, and our
desires for the altering of some parts of it, leaving
the rest unaltered; we here tender you some of the
said Alterations, which in our former Paper we shewed to be
needfull, and some Additional Forms in Scripture Phrase (as
neer as we will could) suited to the nature of the several parts
of Worship. The Texts are cited in the Margin, to justify partly
the Matter, and partly the Phrase. If any be mis applied
(which we hope will not be found) we shall be willing upon
Information, to retract such mis-application. If some of the
Prayers here offered seem of too great a length, the substance of
them being allowed, we shall upon conference and mutual con-
sideration.

sideration, endeavour to contract them. And whereas his Majesty's Commission doth impower and authorize us: To take into our Consideration the several Directions, Rules and Forms of Prayer, and things contained in the Book of Common-Prayer; And further addeth, When we shall have drawn our Consultations to any Resolution and Determination, which we shall agree upon as needfull or expedient to be done for the altering, diminishing, or enlarging the Book of Common-Prayer, or any part thereof, &c. We have here accordingly added some Rules or Directions as requisite to give light to the whole, shewing when and how those several Prayers shall be used. But if any of those Rules or Directions upon debate shall be judged by the Commissioners unnecessary, or over long, we shall be very ready to submit either to the Alteration or Omission of them. And since we for our parts do so freely profess not to insist on any thing now or formerly proposed, which shall be manifested to be unmeet; so we humbly crave, and hope for your consent to all the rest; And that these Alterations and Additions now offered, may find your favourable interpretation and acceptance, & may by our joynt consent be presented to His Majesty, to the end they may obtain his gracious Approbation; And the several particulars thereof may be inserted into the several respective places of the Liturgy, to which they do belong, and left to the Ministers choice to use the one or the other, according to his Majesty's gracious Declaration concerning

ECCLESIASTICAL AFFAIRS.

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T H E
Ordinary Publick-Worship
ON THE
L O R D S - D A Y.

The Congregation being reverently composed, let the Minister first crave God's assistance and acceptance of the Worship, to be performed in these or the like words.

E TERNAL, Incomprehensible, and Invisible GOD, infinite in Power, Wisdom, and Goodness, dwelling in the Light which no man can approach, where thousand thousands minister unto Thee, & ten thousand times ten thousand stand before Thee, yet dwelling with the humble and contrite, and taking pleasure in thy People: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest, by the blood of Jesus, and hast bid us seek Thee, while thou mayest be found; We come to Thee at thy Call, and worship at thy Foot-stool. Behold us in thy tender Mercies. Despise us not, though unworthy. Thou art greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all that are about thee. Put thy fear into our hearts, that with Reverence we may serve Thee; sanctify us, that thou mayest be sanctified of us, when we draw nigh Thee. Give us the Spirit of Grace and Supplication, to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to Thee, Let us draw nigh Thee with our hearts, and not only with our lips, and worship Thee, who art a Spirit, in Spirit and Truth. Let thy Word be spoken & heard by us as the Word of God: Give us attentive, hearing Ears, and opened, believing, understanding hearts, that we may no more refuse thy Calls, nor disregard thy merciful, out-stretched-hand, nor slight thy Counsels and Reproofs; but be more ready to hear, than to give the sacrifice

1 Tim. I. 15.
Psal. 147. 5.
Mar. 19. 17.
1 Tim. 6. 16.
Dan. 7. 10. Isa.
57. 15. Psal.
149. 4. Heb. 10.
19, 20. Isa. 55.
6. Psal. 95. 6. 12.
2. & 99. 5. &
51. 1, 17. & 89.
7. Jer. 32. 40.
Heb. 12. 28.
1 Thes. 5. 23.
Levit. 10. 3.
Zech. 12. 10.
Rom. 8. 26.
Jam. 5. 16. &
1, 6. Isa. 26. 8.
Mar. 15. 18.
Joh. 4. 23, 24.
1 Thes. 2. 13.
Act. 16. 14.
Mark 4. 12.
Phil. 1. 29.
Prov. 1. 24, 25.
Eccles. 5. 1.
Joh. 6. 45.
Heb. 4. 22, 13.
2 Cor. 10. 4, 6.

Pfal. 69. 30
 Psal. 106. 46
 Psal. 9. 14
 Psal. 105. 3
 Psal. 51. 15
 Psal. 19. 14
 Heb. 13. 21

of Fools. Put thy Laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy Word be unto us quick and powerful; a discernor of the thoughts and intents of the hearts; mighty to pull down strong holds, casting down imaginations and reasonings, and every high thing that advanceeth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; Let us magnifie Thee with thanksgiving, and triumph in thy Praise. Let us rejoyce in thy Salvation, and glory in thy holy Name. Open thou our lips, O Lord, and let our mouths shew forth thy praise. And let the words of our mouths, and the meditation of our hearts, be acceptable in thy sight, through Jesus Christ our Lord and onely Saviour. Amen.

Or thus, when Brevity is necessary.

Isa. 66. 1 Psal. 111.
 9. Luke 2. 13. Pa.
 103. 20 Heb. 1. 6
 Psal. 149. 1 Lev.
 10. 3 Gen. 18. 27
 2 Tim. 2. 5 Dan.
 9. 18 Hof. 14. 2
 Rom. 8. 26 Heb.
 12. 28. 2 Thef. 2.
 10. Luke 19. 48
 Isa. 1. 19 2 Cor.
 2. 16 James 5. 16
 Psal. 63. 5 1 Cor.
 7. 35 Psal. 84. 10.
 & 73. 28

O Eternal, Almighty, and most gracious God, Heaven is thy Throne, and Earth is thy Footstool, holy and reverend is thy Name; Thou art praised by the heavenly Hosts, and in the Congregation of thy Saints on Earth, and wilt be sanctified in all that come nigh unto Thee. We are sinful and unworthy dust, but being invited by Thee, are bold, through our blessed Mediator, to present our selves and our supplications before Thee. Receive us graciously, help us by thy Spirit; let thy Fear be upon us; let thy Word come unto us in power, and be received in love, with attentive, reverent, and obedient minds. Make it to us the labour of life unto life. Cause us to be fervent in Prayer, and joyful in thy Praises, and to serve Thee this day without distraction, that we may find that a day in thy Courts, is better than a thousand, and that it is good for us to draw near to God; through Jesus Christ our Lord and Saviour. Amen.

Next, let one of the Creeds be read by the Minister, saying,

In the Profession of this holy Christian Faith we are here assembled.

I beleeve in God the Father, &c.
 I beleeve in one God, &c.

And sometimes *Athanasius Creed.*

On the Lords Day.

27

The Ten Commandments.
God spake these Words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent beleeving confession, some of these Sentences may be read.

God created man in his Image.

By one man, sin entred into the World, and death by sin: and so death passed upon all men, for that all have sinned. Gen. 1. 27
Rom. 5. 12

For all have sinned, and come short of the glory of God.

God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life. Rom. 3. 23
John 3. 16

Hee that beleeveth on him shall not be condemned, but he that beleeveth not, is condemned already, because he hath not believed in the name of the onely begotten Son of God. 18

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 19

For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 20

Christ hath redeemed us from the curse of the Law, being made a curse for us. Gal. 3. 13

Except a man be born of water and of the spirit, he cannot enter into the Kingdome of God. John 3. 5

That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit. 6

Verily I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Mat. 18. 3

Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; Turn ye, turn ye from your evil wayes; for why will ye die oh house of Israel? Ezek. 33. 11

I say unto you, there is joy in the presence of the Angels of God, over a sinner that repenteth. Luke 15. 10

I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son. 18, 19

The Confession of Sin, and Prayer for Pardon and Sanctification.

1. 5. Rom. 6. 23.
 1. 6. 12. Joh.
 2. Rom. 3. 25.
 1. 5. Luke 24.
 A. 5. 37. Prov.
 13. Rev. 3. 17.
 1. 5. 1. Eph. 2. 3.
 48. 8. Isa. 53.
 Psalm. 100. 3.
 1. 6. 20.
 Cor. 8. 5. 1 Cor.
 31. & 7. 32.
 1. 4. 1. 1 John
 2. Rom. 2. 23.
 1. 2. 7.
 1. 2. 21. Luke
 14. Rom. 15. 1.
 1. 47. 7. Rom.
 2. Dan. 9. 9.
 Tit. 1. 7, 10.
 1. 8. 5. & 13.
 and 4. 20. Psal.
 7, 22. Isa. 51.
 Luke 12. 45.
 1. 100. 5. 1 Joh.
 5. Psal. 16. 5.
 1. 22. 37. Psal.
 4. 1 Joh. 2.
 2 Tim. 5. 7. Joh.
 7. Luke 10. 21.
 Ma. 25. 26.
 1. 12. 11. Eph. 6.
 13, 14. Mar. 8.
 2 Tim. 1. 8. Eph.
 5 Rom. 12. 1. 19
 11. 23. 2 Pet 1
 Luk. 1. 71. Heb.
 28. Psal. 111.
 Tim. 2. 19.
 1. 3. 3. Psal. 29.
 1. 1. 10. Rom.
 7. Tit 3. 1.

O Most Holy, Righteous, and Gracious God, who hatest
 all the workers of iniquity, and hast appointed death to be
 the wages of sin, but yet for the glory of thy mercy hast sent thy
 Son to be the Saviour of the World, and hast promised forgive-
 ness of sin through his blood, to all that believe in him, and by
 true Repentance turn unto Thee, and that whosoever confes-
 seth and forsaketh his sin, shall have mercy; We confess that
 we are vile and miserable sinners, being conceived in sin;
 by Nature Chosen of Wrath, and transgressors from the womb.
 All we like sheep have gone astray, and turned every one to his
 own way. Thou madest us, and not we our selves. Thou
 boughtest us with a price, and we are not our own; and therefore
 we should have wholly given up our selves unto Thee, and
 have glorified Thee with our souls and bodies, as being Thine.
 What ever we did should have been done to thy Glory, and to
 please Thee, in the obeying of Thy Will. But we have dis-
 pleased and dishonoured Thee, and turned from Thee, exalt-
 ing, seeking, and pleasing our selves. Thou art the King of all
 the world, and Thy Laws are holy, just, and good. But we have
 denied Thee our due Subjection and Obedience, being unruly
 and self-willed, minding the things of the Flesh, and making
 provision for its lusts: We have staggered at Thy Word
 through Unbelief, and have not fully placed our trust and hope in
 Thee. We have rather feared Man that is dust, and can but
 kill the body, than Thee, that canst destroy both Soul and body
 in Hell. Thou art infinitely good, and love it self, yet have we
 not fully taken Thee for our portion, nor loved Thee with all
 our heart, and soul, and might, nor made Thee our full desire
 and delight. But we have inordinately loved our selves, and
 the World and the things of the World, and lived by sense when
 we should have lived by Faith, and cared and laboured for the
 food that perisheth, when we should have laboured for the one
 thing needfull, and that which endureth to everlasting life;
 we have been slothful servants, yielding to Temptations, a-
 shamed of our Duty, losing our precious Time; when we should
 have been fervent in Spirit, serving the Lord, cleaving to Thee
 with full resolution, redeeming the time, and with diligence
 making

making sure our Calling and Election. wee have not with due holinesse and reverence drawn neer Thee, and used thy holy Name, thy worship, and thy Day: wee have dishonoured and disobeyed our Superiours, and neglected our Inferiours. Wee have been guilty of not loving our Neighbours as our selves, and not doing to others, as wee would they should do to us, but have sought our own against their welfare, not forbearing, and forgiving, not loving our enemies, as wee ought, nor following peace, nor studying to do good to all according to our power. Wee have sinned secretly and openly, in thought, word and deed ignorantly and presumptuously, in passion, and upon deliberation, against thy Precepts, Promises and Threats; against thy mercies and thy judgements, under thy patience, and in thy sight, against our consciences, our purposes, and our covenants; when we were hastning to death and judgement, for which, though all our lives wee should have prepared; Thou hast commended thy wonderful love towards us in giving thy Sonne to dye for sinners, to reconcile us to Thee while wee were enemies; and all things being made ready, thou hast sent thy Messengers to invite us to come in, preaching to us the glad tidings of salvation, and freely offering us pardon and life in Jesus Christ, but wee have made light of it, and neglected this great Salvation, and made excuses or too long delays; undervaluing our Redeemer, his blood and merits his offered grace and endless glory, rejecting his holy Doctrine and Example, resisting his Spirit, Ministers, and Word. Wee have sinned, O Lord, against Thee, and against our own souls, and are not worthy to be called thy children: wee have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness to Thee. Have mercy upon us, O God, according to the multitude of thy Mercies. Heal our souls that have sinned against Thee, and enter not into judgement with thy servants. Hide thy face from our finnes, and blot out all our iniquities. Cast us not away from thy presence, and abenge not upon us the quarrell of thy Covenant. Wash us in the blood of the Lamb of God, who taketh away the finnes of the world. Accept us in thy Beloved Sonne, who was made a curse for us, and was wounded for our transgressions, that wee might bee healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us Repentance unto life: cause us to loath our selves for

Ephes. 6. Mat. 29.
39. & 7. 12.
1 Cor. 10. 24.
Ephes. 4. 2. 32.
Mat. 5. 44. Heb.
12. 14. Gal. 6. 10.
Psal. 19. 12, 13.
Rom. 2. 4. Psal. 51
4. Rom. 2. 15.
Psal. 73. 32, 37, 42.
Luke 12. 35, 36, 40
Rom. 5. 6, 8, 10.
Luke 14. 17. & 8.
1. Act. 13. 26. Rev.
22. 17. 1 Joh. 5. 11,
12. Math. 22. 5.
Heb. 2. 3. Psal. 119.
60. Iohn 12. 48.
Heb. 12. 25. Act. 7.
51. 2 Tim. 3. 8.
Luke 15. 18. Numb.
16. 38. Rom. 1. 18.
Ephes. 5. 6. Dan. 9.
7, 8. Psal. 51. 1.
Psalim 41. 1. & 143.
2. Psal. 51. 9, 11.
Lev. 26. 25. Rev. 1.
5. Ioh. 1. 9. Ephes.
1. 6. Mat. 12. 18.
Gal. 3. 13. Isa. 53. 5.
Psal. 85. 4 & 67. 1.
Act. 11. 18. Ezek.
20. 43. Psal. 51. 17.
Ezek. 36. 26. Gal.
4. 6. 2 Cor. 6. 16.
Jer. 13. 13. Ezek.
11. 20. Psal. 119,
18. Ephes. 3. 18.
Mat. 13. 11. Eph. 1.
18. Rom. 2. 18.
2 Tim. 2. 26. Psal.
119. 104. Rom. 5.
& 8. 35, 39. Jer.
32. 40. Mat. 6. 3
Col. 3. 1. Matth.
6. 20, 21. Phil. 3.
20. Coloss. 3. 5.

al. 6. 14
 om. 1. 17
 heb. 11. 1
 Cor. 4.
 Pet. 3. 11
 Luke 13. 14
 Cor. 9. 24.
 Pet. 4. 2.
 Col. 1. 10
 Cor. 5. 9
 John 6. 38
 Gal. 40. 8
 Gal. 1. 2
 Tit. 2. 12
 Pet. 1. 14, 15
 Pet. 1. 22
 Ephes. 4. 2, 32
 James 3. 17
 Gal. 15. 4
 Ephes. 5. 15
 Phil. 1. 10
 Titus 2. 14
 Mat. 5. 44
 Rom. 12. 19
 Luke 21. 19
 Mark 8. 34
 Heb. 11. 26
 Rom. 8. 17
 Lev. 2. 10, 11

all the evils that we have committed. Give us that broken contrite Spirit which thou wilt not despise. Create in us a clean heart, O God, and renew a right spirit within us. Take out of us the old and stronge heart, and give us a new and tender heart. Give us the Spirit of thy Son, and bee our God, and let us be thy People. Enlighten our understandings to know the wonderful things of thy Law, the dimensions of thy love in Christ, the mysteries of thy Kingdom, and the riches of the glory of thy Inheritance in the Saints, and that we may approve the things that are excellent, and may escape the snares of the Devil, and may hate every false way. Shed abroad thy love in our hearts by thy holy Spirit, and cause us so to love Thee, that nothing may separate us from thy love. Put thy fear into our hearts, that we may never depart from Thee. Cause us to seek first thy Kingdom, and its Righteousnesse, and (as those that are risen with Christ) to seek the things that are above, and to lay up a treasure in Heaven; and let our hearts and conversations bee there; mortifie our earthly inclinations and desires. Crucifie the world to us, and us unto the world by the Cross of Christ. Cause us to live by Faith, and look at the things that are unseen; and use the world, as not overruling it, seeing the fashion of it passeth away; striving to enter in at the strait gate, and running so as to obtain; let us no longer live the rest of our time to the lusts of men, but to the will of God, studying in all things to please Thee, and to be accepted of Thee; let us not seek our own wills, but the will of him that called us; yea, let us delight to do thy will, O God, let our delight be in thy Law, and let us meditate therein day and night; cause us to deny ungodliness, and worldly lusts, and to live soberly, and righteously, and godly in this present world, as obedient children, not fashioning our selves to the former lusts of our ignorance; but as he that hath called us is holy, let us be holy in all manner of conversation. Cause us to love one another with a pure heart, fervently, forbearing and forgiving one another, if any have a quarrel against another, even as Christ forgave us. Give us the wisdom which is first pure, and then peaceable. In our eyes let a vile person be contemned, but let us honour them that fear the Lord. Cause us to walk circumspectly without offence, and to be zealous of good Works, to love our enemies, and not to give place to wrath; and in patience to possess our souls. Help us to deny our selves, and take up our Crosse, and follow Christ; esteeming his reproach to bee greater riches

riches than the treasures of the world, that having suffered with him, wee may also bee glorified with him. Though wee must bee tempted, help us to overcome, and bee faithful unto the death, and then let us receive that Crown of Life, through the merits and intercession of Christ Jesus our Lord and onely Saviour, in whose comprehensive words wee summe up our Requests, saying as hee hath taught us, Our Father which art in Heaven, hallowed bee thy Name. Thy Kingdome come, &c.

Or thus when Brevity is necessary.

O Most great, most just and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and beleve in him. Wee confess that wee were conceived in sinne, and are by nature children of wrath. And have all sinned and come short of the glory of God. In our Baptisme thou tookest us into the bond of the holy Covenant, but wee remembered not our Creator, in the dayes of our youth, with the fear, and love, and obedience which we owed thee: nor pleasing, and glorifying thee in all things, nor walking with thee, by faith in an Heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the carnal mind. Wee have neglected and abused thy Holy Worship, thy Holy Name, and thy Holy Day. Wee have dishonored our superiours, and neglected our inferiours: Wee have dealt unjustly and uncharitably, with our Neighbours, not loving them as our selves, nor doing to others as we would they should do to us, wee have not sought first Thy Kingdome, and Righteousness, and been contented with our dayly bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but wee made light of it, and neglected so great salvation, and resisted thy Spirit, Word and Ministers, and turned not at thy reproof: wee have run into temptations; and the sin which wee should have hated, wee have committed in thy sight, both secretly and openly, ignorantly and carelessly, rashly, and presumptuously, against thy precepts, thy promises, and threats

Hab. 1. 13 Jud. 15
Luke 13.3 Mar. 16
16 Psa. 51.5 Eph.
2. 3 Rom. 3. 23
Eze. 20. 37 Mat. 28.
19 Ecc. 12. 1 Deut.
11. 1 Col. 1. 10
1 Cor. 10. 31 Gen. 5
22. 2 Cor. 5. 7 Phi.
3. 20 Rom. 12. 11
Deut. 6. 5 Eph. 2. 3
Rom. 8. 7 Exod. 20
4. 7, 8, 11, 12, &c.
2 Pet. 2. 9 Rom. 13. 8
9 Mat. 7. 12 Mar. 6
33 1 Tim. 6. 8 Luk.
10. 41, 42 Rom. 5. 8
Luk. 24. 47 Rom. 3
25 Mat. 22. 4, 5
Heb. 2. 3 Acts 7. 51
Pro. 1. 23 Jam. 4. 7
1 Pet. 5. 9 Psa. 57. 4
Psa. 19. 12, 13 1a.
59. 12 Psa. 103. 10.
& 50. 11 Mar. 9. 44
Psa. 52. 8 Eph. 1. 12,
13 Psa. 71. 5: & 78
7. & 119. 81. & 51
1. 2 Cor. 5. 18, 19
1 Joh. 1. 7 Gal. 4. 6
1 The. 5. 23 Rom.
5. 5. Deut. 30. 6. Psa.
31. 16 Mat. 1. 21.
1 The. 1. 10. Tit. 2. 14.

threats, thy mercies and thy judgements; our transgressions are multiplied before Thee, and our sins testify against us; if Thou deal with us as we deserve, Thou wilt cast us away from thy presence into Hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy Promises is our hope. Have mercy upon us most merciful Father. Be reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctify us wholly, shed abroad thy love in our hearts, and cause us to love Thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to Thee, zealous of good works, that we may please Thee, and shew forth thy praise. Help us to redeem the time, and give all diligence to make our Calling and Election sure. Give us things necessary for thy service, and keep us from sinful discontent and cares. And seeing all these things must be dissolved, let us consider what manner of persons we ought to be, in all holy conversation and godliness. Help us to watch against temptations, and resist and overcome the Flesh, the Devil and the World; and being delivered out of the hand of all our enemies; let us serve Thee without fear in holiness and righteousness before Thee all the daies of our life. Guide us by thy Counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen.

[Here use the Lord's Prayer as before.]

For the strengthening of Faith, and raising the Penitent, some of these Sentences of the Gospel may be here read.

Heard what the Lord saith to the Absolution and Comfort of Penitent Believers.

2 Chron. 30. 9. **T**He Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

1 Joh. 2. 2. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World.

Acts 13. 38, 39. Be it known unto you men and Brethren, that through this Man is preached to you the Forgiveness of Sins, and by him, all that believe are justified,

justified, from all things, from which they could not be justified by the Law of Moses.

Where Sin abounded, Grace did much more abound, That as Sin reigned unto death, even so might Grace reign through Righteousness, unto Eternal life through Jesus Christ our Lord. Rom. 5. 20.

If we walk in the light as he is in the Light, we have fellowship one with another, And the Blood of Jesus Christ his Son, cleanseth us from all Sin. If we say, that we have no Sin; we deceive our selves, and the truth is not in us. If we confess our Sin, he is faithful and just to forgive us our Sin, and to cleanse us from all Unrighteousness. 1 Joh. 1. 7.

Come unto me all ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find Rest unto your Souls. For my yoke is easy, and my burden is light. Mat. 11. 28, 30.

Whosoever will, let him take of the Water of life freely.

All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out. Rev. 22. 17. Joh. 6. 27.

I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more. Heb. 8. 12.

Hear also what you must Be, and Do for the time to come, if you would be Saved.

NOW if any man have not the Spirit of Christ, he is none of his. If any man be in Christ, he is a new Creature; old things are passed away, behold all things are become new? Rom. 8. 9. 2 Cor. 5. 17.

There is no Condemnation to those that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For they that are after the Flesh, do mind the things of the Flesh, but they that are after the Spirit, the things of the Spirit. Rom. 8. 1. 5.

For to be carnally minded is death, but to be spiritually minded is life and peace. 6.

For the Carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. 7.

So then they that are in the Flesh cannot please God. 8.

For if ye live after the Flesh ye shall die, but if through the Spirit ye mortifie the deeds of the body, ye shall live. 13.

Now the works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunken-

20.
21.

Drunkenness, Revelings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the Kingdom of God.

22.
23.
24.

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no Law. And they that are Christs, have crucified the flesh with the affections and lusts.

om. 13.13.
14.

Let us walk honestly as in the day, not in rioting and drunkenness; not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the Flesh to fulfil the lusts thereof.

oh. 2.15.
16.

Love not the World, neither the things that are in the World, if any man love the World, the love of the Father is not in him. For all that is in the World, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the World.

at. 7.13.
14.

Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

1.2.11.
12.

For the grace of God that bringeth Salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present World, looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of good Works.

14.
al. 1.1.

Blessed is the man that walketh not in the Counsel of the ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the Scornful. But his delight is in the Law of the Lord, and in his Law he doth meditate day and night.

2.
5.

The ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the righteous.

eb. 12.28.
29.

Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming Fire.

Pet. 3.1.
12.

Seeing then that these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting to the Comming of the day of God.

Cor. 15.58.

Therefore my beloved Brethren, be ye steadfast, unmovable, alwayes abounding in the Work of the Lord, for as much as ye know, that your labour is not in vain in the Lord.

Then may be said the 95. or the 100. Psalm, or the 84.

And next the Psalms in order for the day ; And next shall be read a Chapter of the Old Testament, such as the Minister findeth most seasonable ; or with the liberty expressed in the Admonition before the second book of Homilies.

After which may be sung a Psalm, or the *Te Deum* said, then shall be read a Chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that, the sixty seventh, or ninety eighth, or some other Psalm, may be sung or said, or the *Benedictus*, or *Magnificat*. And the same order to be observed at the Evening Worship, if time allow it.

Luk. 4. 16.

Act. 13. 27.

Neb. 8. 7, 6

45. 6. 10. 3

12. 12. 1 Tim

Act. 1. 14.

16. 1 Tim. 2

14. 15, 16.

16. 18. Neb

20. 7. 9. 2 Ti

Act. 4. 20.

13. Joh. 16.

2. 7. 13. M

Tit. 2. 15. M

Mar. 12. 12

Eph. 6. 19,

22, 23. Act

2 Tim. 2.

1 Tim. 5. 1

36. 2 Psal. 2

15. 1 Tim

2 Thes. 2. 1

1 Thes. 2. 1

19. Mar. 6

37, 38. 1

Eph. 6. 19.

21 Joh. 17

12. 23. 2 Co

Phi. 1. 15.

1, 15, 16,

55. 1 Cor

2 Cor. 10.

1. Rev. 1.

NExt after the Psalm the Minister shall (in the Pulpit) first reverently, prudently, and fervently pray, according to the State and necessities of the Church, and those especially that are present, and according to the subject that he is to preach on. And after Prayer, he shall preach upon some Text of holy Scripture suiting his matter to the necessities of the Hearers, & the manner of delivery to their quality, and benefit. Alwayes speaking from faith and holy experience in himself, with plainness and perspicuity, with reverence and gravity, with convincing evidence and authority, with prudence, caution, faithfulness, and impartiality, with tender love and melting compassion, with fervent zeal, and perswading importunity, and with frequency and unwearied Patience, waiting on God for the success. After Sermon he shall pray for a Blessing on the word of Instruction and Exhortation, which was delivered ; And in his Prayers (before or after Sermon) ordinarily he shall pray for the Conversion of Heathens, Jews, & other Infidels; the subversion of Idolatry, Infidelity, Mahometanism, Heresy, Papal Tyranny and Superstition, Schism and Prophaneness, and for the free progress of the Gospel, and the encrease of Faith and Godliness, the honouring of Gods name, the enlargement of the Kingdom of Christ, and the obedience of his Saints through the Nations of the Earth. And in special for these Nations, for the Kings Majesty, and the rest of the Royal Family, for the Lords of his Majesty's Counsel, the Judges and other Magistrates of the Land, for the Pastors of the Church, and all Congregations committed

to their Care, and Government. Alwaies taking heed that no mixtures of imprudent, disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious Intimations, tending to corrupt, and not to edifie the peoples minds, do turn eithre Prayer or Preaching into Sin. And ordinarily in Church-Communion, especially on the Lords Day (which is purposely separated for the joyfull Commemoration of the Blessed Work of mans Redemption) a considerable proportion of the Publick Worship must consist of Thanksgiving and Praise to God, especially for Jesus Christ, and his Benefits; still leaving it to the Ministers discretion to abbreviate some parts of Worship, when he seeth it needful to be longer on some other.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a Benediction, in these or the like words.

Blessed are they that hear the Word of God, and keep it.

The Lord blesse you, and keep you; the Lord make his face to shine on you, and be gracious unto you; The Lord lift up his countenance upon you, and give you Peace.

The Grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost, be with you all. Amen.

Except there be a Communion in the Sacrament of the Lords Supper to be celebrated, or any further Worship to be performed, and then the Minister may delay the Benediction till the End.

And because when there is leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Letany and Collects.

Here are also adjoyned a Thanksgiving for Christ and his benefirs, and a Hymn to be used at the discretion of the Minister either after Sermon, or at the Communion, or on other daies.

A Prayer for the King, the Royal Family, and Magistrates.

A Almighty God, by whom Kings reign, and Princes decree Justice, who rulest in all the Kingdoms of men, and givest them to whomsoever thou wilt, who by thy special Providence hast set over us thy Servant Charles our King: Crown him with thy Blessings

Blessings, and satisfie him with thy Goodnesse. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in Peace and Righteousnesse, grant him the Spirit of Wisdom and Counsel, the Spirit of Holinesse, and the fear of the Lord, that he may know how to go in and out before this great People over whom thou hast set him. Let not thy Law depart out of his mind, or mouth, but let him meditate in it day and night. Make him as an Angel of God to discern between good and evil, that in his eyes a vile person may be contemned, but he may honour them that fear the Lord; that his eyes may be upon the faithful of the Land, that they may dwell with him, and they that are perfect in the way serve him; Remove the Wicked from before him, that his Throne may be established in Righteousnesse, and grant that under him we may lead a quiet and peaceable life in all Godlinesse and Honesty. And when he hath finished his course on Earth, let him inherit a Crown of Righteousnesse, and reign with Christ for ever. Bless the Queen Mother, the Illustrious Prince James, Duke of York, and the rest of the Royal Family, endue them with thy Holy Spirit, enrich them with thy heavenly Grace, and make them blessings in their Generation. Endue the Lords of his Majesties Council, and all the Nobility, the Judges, and all the Magistrates of the Land with Wisdom from above, that they may rule as in thy fear, and judge Righteous Judgement, and may take heed what they do, as judging not for man, but for the Lord, that Justice may run down as Water, and Righteousnesse as a mighty stream; Let all his Majesties Subjects duly submit to him and obey him, not only for wrath, but for conscience sake; Let all his Kingdoms be the Kingdoms of the Lord, and of his Son Christ, that God may dwell amongst us, and that it may be said of them, The Lord bless thee, O Habitation of Justice, and Mountain of Holinesse. For Thine, O Father, with the Son and Holy Ghost, is the Kingdom, and Power, and Glory for ever. Amen.

The General Prayer.

O Most Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, our Creator, Redeemer, and Sanctifier, our Lord, our Governor and Father, hear us, and have mercy upon us, miserable sinners.

& 60. 5. & 80.
13. & 59. 1.
& 61. 6. Isa.
45. 13. Mar. 3.
3. Isa. 59. 8. &
11. 2. 1 Kin. 1.
3, 7, 9. Josh.
1. 8. Zech. 12.
8. 2 Sam. 14.
17. Psal. 15. 4.
& 101. 6. Pro.
25. 5. 1 Tim.
2. 2. 2 Tim. 4.
7, 8. Rev. 21.
5. Zech. 8. 13.
Isa. 60. 15.
Jam. 3. 17.
2 Sam. 23. 3.
Joh. 7. 27.
2 Chron. 19. 6.
Amos 5. 24.
Rom. 13. 1, 2, 3.
Rev. 11. 15.
Psal. 68. 28.
Jer. 31. 23.
Mar. 6. 13.

Mat. 28. 19.
Joh. 5. 7.
1 Cor. 8. 4. 6.
1 Tim. 1. 17.
Mal. 2. 10. Heb.
1. 2, 3, 5, 8.
1 Pet. 2. 8. Psal.
22. 28. 1 Cor.
12. 4, 5, 6. Psal.
103. 19. Luke
11. 2.

7. 59. Heb. 2.
1 Cor. 15. 4.
im. 3. 6. John 1.
Eph. 1. 20, 22.
n. 8. 30. 33. 34.
5. 1. 1 Thel. 4.
7. 2 Pet. 1. 10.
m. 1. 5. Rom.
2, 10. 2 Cor.
8. Gal. 4. 6.

r. 1. 2. Rom. 8.
Mat. 8. 34. 35.
or. 8. 5. 1 Cor.
9. 20.
4. 11. Joh. 12.
Mat. 5. 16. Psal.
23. 27. 28.
m. 3. 2. Mar. 7.
Gal. 5. 26. Gal.
9.
2. & 47. 7. Rev.
5. 2 Tim. 2.
Act. 26. 18.
1. 11. 25. Mar.
8. & 24. 14.
ef. 3. 1. 2. Rev.
19. & 3. 10.
18. 7. Rev. 18.
9.

4. 3. 5. 13. 15.
Tirus 3. 10.
or. 2. 17. 1 Cor.
Rom. 14. 1. &
3 John 9.
n. 31. Luk. 9.
Psal. 77. 10.
2. 3.
14. Eph. 2. 3.
Tim. 3. 2, 3, 4.
r. 6. 9. 2 Thel. 2.
Rom. 8. 24.
40. 8. & 1. 2.
20. Psal. 119.
27.

O Lord our Saviour, God and Man! who, having assumed our nature, by thy sufferings, and death, and burial, wast made a Ransom to take away the sins of the World; who being raised from the dead, ascended and glorified, art made Head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming Thou wilt raise and judge to endless Glory. We beseech Thee to hear us, miserable sinners, make sure to us our Calling and Election, our unfeigned Faith and Repentance; that being justified, and made the Sons of God, we may have Peace with him, as our Reconciled God and Father.

Let thy holy Spirit sanctifie us, and dwell in us, and cause us to deny our selves, and to give up our selves entirely to Thee, as being not our own, but Thine.

As the World was created for thy Glory, let thy Name be glorified throughout the World; Let Self-love, and Pride, and Vain-glory be destroyed, cause us to love Thee, fear Thee, and Trust in Thee with all our hearts, and to live to Thee:

Let all the Earth subject themselves to thee their King. Let the Kingdoms of the World become the Kingdoms of the Lord, and of his Christ. Let the Atheists, Idolaters, Mahometans, Jews, and other Infidels, and ungodly People, be converted. Send forth meet Labourers into the Harvest, and let the Gospel be preached throughout all the World. Preserve and bless them in thy Work. Sustain in patience, and seasonably deliver, the Churches that are oppressed by Idolaters, Infidels, Mahometans, or other Enemies, or by the Roman Papal usurpations:

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholick Faith and Love; cast out Heresies and Corruptions, heal divisions, let the strong receive the weak, and bear their Infirmitie; Restrain the spirit of Pride and Cruelty, and let nothing be done in strife, or vain-glory.

Keep us from Atheism, Idolatry, and Rebellion against Thee; from Infidelity, Ungodliness and Sensuality; from Secrecy, Presumption, and Dispair. Let us delight to please Thee, and let thy Word be the Rule of our Faith and Lives; let us love it, and understand it, and meditate in it Day and Night.

Let

Let us not corrupt or neglect thy Worship; nor take thy Holy Name in vain, keep us from Blasphemy, Perjury, prophane Swearing, Lying, contempt of thy Ordinances; and from false, unworthy, and irreverent thoughts and speeches of God, or holy things; and from the neglect and profanation of thy Holy Day.

Put it into the hearts of the Kings and Rulers of the World, to submit to Christ, and rule for him as Ruling Fathers to his Church; and save them from the temptations that would draw them in sensuality; or would break them upon Christ, as a Rock of offence, by engaging them against his holy Doctrine, Wiles, and Servants.

Have mercy on thy Servant Charles our King, protect his Person, illuminate and sanctifie him by thy Spirit, that above all things he may seek thing honour, the encrease of Faith, and holy Obedience to thy Laws; and may govern us, as thy Minister, appointed by Thee for the terror of evil doers, and the praise of them that do well, that under him we may live a quiet and peaceable life, in all Godliness and Honesty.

Have mercy upon all the Royal Family, upon the Lords of the Council, and all the Nobility, the Judges, and other Magistrates of these Lands. Let them fear Thee, and be Examples of Piety and Temperance, haters of Injustice, Covetousness, and Pride, and Defenders of the Innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord.

Let every soul be subject to the Higher Powers, and not resist; Let them obey the King, and all in Authority, not only for wrath, but for conscience sake.

Give all the Churches, able, holy, faithful Pastors, that may soundly and diligently preach thy Word, and guide the Flocks in wates of Holiness and Peace, over-seeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind; not as being Lords over thy Heritage, but the Servants of all, and Examples to the Flock; that when the chief Pastor shall appear, they may receive the Crown of Glory.

Let the people know those that are over them in the Lord, and labour among them, preaching to them the Word of God; let them highly esteem them in love for their works sake, account

Mat. 15.9. Exo
20.4,7,8. Mark
21, 22. Jam. 5.
Eccl. 5.1,6. Eze
22.26. Neh. 13.
Rev. 1. 10.

Pro. 21.1. Psa. 2.
11.12. Isa. 49.2
2 Chro. 19.6. Ro
1.11. 1 Tim. 6.
Mar. 21.44. Joh
11.48. Psa. 2.2,3

1 Tim. 2. 2. Psa
1. 2 Chron. 1.10
29. 3 & 15. 12,
Rom. 13. 3, 4.
1 Pet. 2. 14.
1 Tim. 2. 2.

Psa. 72.1. Prov.
16. Exod. 18. 2
Job 29. Isa. 1. 1
23. Psa. 15. 4.

Rom. 13.1,2,5.
1 Tim. 2.2. 1
2. 13.
2 Cor. 3.6. Je
15. 2 Tim. 4.
Eph. 4.11,13. 3
3. 17. Ezek. 34
1 Pet. 5.1,2,3.
Mat. 20. 25, 26

Heb. 13. 7. 17
1 Th. 5. 12. 13
1 Tim. 5. 17.

count them worthy of double honour; and obey them in the Lord.

6.4. Eccl. 12. 1.
20. 12. Eph. 6. 1.
5. 25. 22. 1 Pet. 3.
Col. 4. 1. & 3.
23. 24.
h. 3. 15. Luk. 3.
2 Cor. 7. 2. Pro.
2. Mar. 5. 22.
5. 27. 28. 1 Cor.
Rom. 15. 13.
5. 3. 4. 12.
4. 28. 1 Thes. 4.
sa. 82. 2. Pro. 19.
10. 18. Psa. 15.
Mar. 7. 12.
20. 17. Mar. 22.
Mar. 7. 12.
25. 40. 1 Pet.
2.
5. 44. Gal. 6. 10
11. 3. 1 Tim. 6.
Eut. 28. 3, 4. Psa.
& 128. Deut.
4. Phil. 2. 27.
13. 13, 14. &
1. Mar. 8. 36.

Let Parents bring up their Children in Holy Nurture, that they may remember their Creator in the daies of their youth, and let Children, love, honour and obey them. Let Husbands love their Wives, and guide them in knowledge and holinesse; and let Wives love and obey their Husbands. Let Masters rule their servants in the fear, and servants obey their Masters in the Lord.

Keep us from Murders and violence, and insurmountable passions, words and actions.

Keep us from Fornication and all uncleannesse, from Chambering and wantonnesse, from lustful thoughts, and filthy Communication, and all unchaste behaviour.

Keep us from stealing or wronging our Neighbour in his propriety, from perverting Justice, from false witnessing and deceit, from slandering, backbitting, uncharitable censuring, or other wrong to the reputation of our Neighbours.

Keep us from coveting any thing that is our Neighbours, Let us love our Neighbours as our selves, and do to others as we would they should do to us.

Cause us to love Christ in his members with a pure and fervent love, and to love our Enemies, and do good to all, as we are able; but especially to the household of Faith.

Give us our necessary sustentation and provision for thy service, and contentednesse therewith; Bless our labours, and the fruits of the Earth in their season, and give us such temperate weather as tendeth hereunto; Deliver us and all thy servants from such sickness, wants, and other distresses, as may unreasonably take us off thy service. Keep us from gluttony, and drunkennesse, slothfulnesse, unlawful gain, and from making provision for the flesh to satisfy its lusts.

When we sin, restore us by true Repentance and Faith in Christ: Let us loath our selves for our transgressions; Forgive them all and accept us in thy well beloved Son; save us from the curse and punishment which they deserve, and teach us heartily to forgive others; Convert our enemies, persecutors and slanderers, and forgive them.

Cause us to watch against temptations, to resist and overcome the flesh, the Devil and the World; and by no Allurements of pleasure,

1. 2. 1. 2. Gal.
Jam. 5. 19. 20.
5. 9. Eph. 1. 6. 7.
7. 25. Mat. 6. 12
7. & 5. 44.
23. 34.

26. 41. Jam. 4.
oh. 2. 13. & 5. 4

pleasure, profit or honour, to be drawn from thee, to sin, let us patiently suffer with Christ that we may reign with him.

Deliver us and all thy people from the enmity and rage of Satan and all his wicked Instruments; and preserve us to thy Heavenly kingdom.

For thou only art the Universal King: All power is thine in Heaven and Earth: of Thee, and through Thee, and to Thee are all things, and the glory shall be Thine for ever, Amen.

Rom. 8. 13. Gal. 17. 1. Job. 2. 1. 2 Tim. 2. 18. Rom. 17. 1 Pet. 5. 8. Psal. 1. 2. 3. 1 Tim. 4. 1 Tim. 2. 17. Mat. 13. Rom. 11. 3

Concerning the Psalms for publick Use.

We desire that instead of the imperfect version of the Psalms in Meeter now in Use, Mr. William Barton's Version, and that perused and approved by the Church of Scotland there in use (being the best that we have seen) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be Printed together on severall Columns or Pages, and publicly used; At least until a better than either of them shall be made.

A Thanksgiving for Christ, and his gracious Benefits.

Most Gracious God, accept, through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy Command, do bind us to offer up unto Thee. Thou art the Father of mercies, and the God of all consolation, full of compassion, Gracious, long suffering, Plenteous in goodness and truth, keeping mercy for thousands, forgiving Iniquity, Transgression and Sin. For thy glory thou dost create us after thine Image; Thou madest us a little lower than the Angels, and Crownedst us with glory and honour, giving us Dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy Covenant, and rebelled against Thee, and corrupted our selves, and turned our glory into shame; thou didst not leave us in the hands of Death, nor cast us out into utter Desperation; But thou didst so love the sinful World, as to give thy Son to be our Saviour. He took not upon him the nature of Angels, but of Man, The word was made flesh and dwelt among us. This is the unsearchable Mystery of love which the Angels desire to pry into, He was tempted that he might succour them

Psal. 119. 108. E. 1. 6. Psal. 116. 1. 2 Cor. 9. 15. Psal. 22. 2 Cor. 1. 3. Psal. 15. Exo. 33. 6. 7. 43. 7. Rev. 4. 11 Gen. 1. 27. Psal. 6. Deut. 31. 16. 8. 5. Hos. 4. 7. Psal. 10. Hos. 13. 4. G. 4. 4 Joh. 3. 16. Heb. 2. 16. Joh. 1. Eph. 3. 8. 1 Tim. 3. 1 Pet. 1. 12. Heb. 18. Mat. 4. 10. 2 Cor. 8. 9. 1 Pet. 2. 22. Mat. 4. 10. 1 Joh. 1. 9. Psal. 2. 7. 1 Pet. 2. 23. Heb. 12. 2. Rev. 3. 18. Psal. 32. 1. Heb. 2. 10. 1. 53. 5. 6. 1 Tim. 1. 6. 1 Cor. 15. 3.

Heb. 2. 14 Gal. 3. 13. Mat. 11. 28. Rev. 22. 14
 Eph. 1. 22. Psa. 2. 8. Phil. 2. 9.
 Mat. 28. 19. Ioh. 5. 22 H. b.
 8. 6. 2 Per. 1. 4. 1 Ioh. 5. 11.
 2 Per. 1. 19. Psa. 119. 130. Eph.
 2. 20. 2 Cor. 5. 19. 20 Act. 26.
 17, 18 Tit. 3. 3, 4, 5, 6. 2 Tim.
 2. 25. Eph. 4. 18. 10. 12. 40.
 1 Tim. 4. 2. Psa. 81. 11, 12. Ioh.
 5. 4. Luk. 19. 27. 1 Per. 3. 20.
 Rom. 10. 21. Heb. 12. 25.
 Ezek. 33. 11. Pro. 1. 22. 23.
 Ioh. 6. 44. Act. 16. 14. 1 Ioh. 4.
 19. Rom. 10. 20. Amos 5. 12.
 Rom. 5. 1. Act. 11. 18. Rom. 8.
 14, 15, 16, 17. Eph. 5. 30. Gal.
 4. 6. Eph. 2. 19. 1 Per. 1. 3, 4, 5.
 6 Rem. 8. 28. Eph. 3. 12. Heb.
 4. 16. Psa. 50. 15. 1 Tim. 2. 8.
 Mat. 11. 13. Psa. 89. 7. &
 28. 6. & 31. 12. Psa. 86. 13.

that are tempted, and conquered the Tempter; that had con-
 quered us: He became poor that was Lord of all; to make us
 rich. He did not sin, but fulfilled all righteousness, to save
 us from our unrighteousness. He made himself of no reputation,
 but was reviled, scorned, and spit upon, enduring the Cross,
 and despising the shame to cover our shame, and to bring us
 unto glory, thou hast put upon him the Iniquity of us all. He was
 bruised and wounded for our Transgressions, that we might be
 healed by his stripes. He gave himself a Ransome for us, and
 died for our sins. And rose again for our justification. We thank
 thee for his death that saveth us from death, and that he bore the
 curse, to redeem us from the curse, and for his life which opened
 us the way to life. Thou hast given him to be head over all things
 to the Church, and hast given the Heavens to be his Inheritance,
 and given him a name above every name, and given all power,
 and judgment unto him. We thank thee for the New and bet-
 ter Covenant, for thy great and precious promises; That thou
 hast given us eternal life in Christ. That we have the clear and
 sure Revelation of thy will in the Holy Scriptures. That thou
 foundedst thy Church upon Apostles and Prophets, Jesus Christ
 himself being the head Corner-stone. And hast committed to thy
 Ministers the word of Reconciliation, that as Ambassadors
 speaking in the stead of Christ they might beseech us to be reconcil-
 ed unto thee. We thank thee that by them thou hast opened our
 eyes, and turned us from darkness unto Light, and from the
 power of Satan unto God. We were sometimes foolish, disobe-
 dient, deceived, serving divers lusts and pleasures, taken cap-
 tive by Satan at his will; but thy mercy saved us by the washing
 of Regeneration, and renewing of the Holy Ghost. Thou might-
 est justly have left us to the blindness of our minds, and to the
 hardness of our hearts, to seared consciences, to be past feeling, to
 our own hearts lusts to walk in our own Counsels, and to work
 uncleanness with greediness, when we so oft refused to come to
 Christ, that we might have life, and would not have him to
 reign over us. But thy patience waited on us in our sin; And
 all the day long didst thou stretch forth thy hand to a disobedient
 and gain-saying People. When we turned from thee, thou
 calledst after us, to turn and live: Thou drewest us to thy Son,
 and openedst our hearts to attend unto thy Call: Thou lovedst
 us first, and was found of them that sought thee not. Thou hast
 pardoned

pardoned our great and manifold transgressions, and justified us
 by Faith in Christ, and given us Repentance unto life: Thou
 hast adopted us to be thy sons, and joynt heirs with Christ; and
 made us his members, and given us his spirit: We are no more
 strangers but fellow Citizens with the Saints, and of thy bea-
 hold; Blessed be the God and Father of our Lord Jesus Christ,
 who of his abundant mercy hath begotten us again unto a lively
 hope, by the Resurrection of Jesus Christ from the dead, to an
 Inheritance incorruptible, undefiled, that fadeth not away, re-
 served in Heaven for us. Thou keepest us by thy mighty power
 through Faith unto salvation, ready at last to be revealed, though
 (when they are needful) we must for a season be in heaviness
 under tribulations; thou hast promised, that all things shall work
 together for our good; in all our straits thou grantest us access to
 the Throne of grace, bidding us call upon thee, in the time of
 trouble, and promising to deliver us, that we may glorify thee,
 every where we have leave to lift up unto thee holy hands, Espe-
 cially in the house of Prayer, and the Assembly of the Saints:
 Thou hast heard the voice of our supplications when we have cri-
 ed unto thee; great is thy mercy towards us, O Lord. Thou hast
 delivered our souls from the lowest Hell; Thou hast sent forth
 from Heaven thy mercy and truth; and saved us from the reproach
 of him that would swallow us up: Thou art our Hiding place;
 In the secrets of thy presence thou preservest us from trouble,
 from the pride of men, and from the strife of Tongues. Thou
 dost compass us about with Songs of deliverance. O love the
 Lord all ye his Saints! for the Lord preserveth the faithful,
 and plentifully rewardeth the proud doer. He dealeth not with
 us after our sins, his Anger is but for a moment, but in his fa-
 vour is life. In his wrath he remembereth mercy: All thy paths
 O Lord are mercy and truth to such as keep thy Covenant. We
 come into thy house in the multitude of thy mercies, O give
 thanks unto the Lord for he is good, for his mercy Endureth
 for ever. Glorifye in his Holy Name, let the hearts of them
 rejoyce that seek him. Blessed are the People that know the joy-
 ful sound: They shall walk O Lord in the light of thy Coun-
 tenance. In thy name shall they rejoyce all the day, and in thy
 righteousness and favour shall they be exalted; Blessed are they
 that dwell in thy house, they will be still praying thee. O satisfie
 us early with thy mercy, that we may rejoyce and be glad in
 thee

Psal. 57. 3. 8
 32. 20. & 32.
 & 31. 33. & 10
 10. & 30. 5.
 Hab. 3. 2.
 Psal. 32. 6.
 Psal. 25. 10.
 Psal. 5. 7.
 Psal. 107. 1.
 Psal. 105. 3
 Psal. 89. 15.
 16.

Psal. 84. 4.
 Psal. 90. 14.
 Psal. 73. 24.
 Joh. 17. 24.
 Rev. 22

thee. **O**ur daies. Guide us by thy Counsel, and afterwards receive us unto thy glory; where with all the blessed host of Heaven, we may behold, admire, and perfectly and joyfully praise thee. Our most glorious Creator, Redeemer and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Psal. 103. 1, 2.

3, 4.

12.

1 Ioh. 3. 1.

Psal. 63. 3, 4.

Psal. 73. 25.

26, 27.

23.

Psal. 94. 19.

Psal. 73. 24.

Bless the Lord O my Soul! And all that is within me bless thy Holy Name, Bless the Lord O my Soul, and forget not all his benefits: who forgiveth all thine Iniquities, and healeth all thy diseases! who redeemed thy life from destruction, and crowneth thee with loving kindness and tender mercies. As far as the East is from the West, so far hath he removed our transgressions from us; Behold what love the Father hath bestowed on us, that we should be called the Sons of God; because thy loving kindness is better than life, my Lips shall praise thee. Thus wilt I bless thee while I live, I will lift up my Hands in thy name. My Soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in Heaven but thee, and there is none on Earth that I desire besides thee. My Flesh and my heart faileth, but God is the strength of my heart, and my Portion for ever. For, lo, all that are far from thee shall perish, but it is good for me to draw near to God. I am continually with thee. Thou hast holden me by my right hand, in the multitude of my thoughts within me, thy comforts delight my Soul. Thou shalt guide me with thy Counsel, and afterward receive me to glory.

The Second Part.

Psal. 36. 7, 8.

9.

Psal. 16. 9, 11.

How excellent is thy loving kindness O God, therefore do the Sons of Men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the Rivers of thy pleasures, for with thee is the Fountain of life. In thy light we shall see Light: therefore my Heart is glad, and my Glory rejoiceth. My Flesh also shall rest in hope. Thou wilt shew me the

the path of life. In thy presence is fulnesse of joy, and at thy right hand are pleasures for ever more. Surely Goodnesse and mercy shall follow me all the daies of my life. And I shall dwell in the House of the Lord for ever. O continue thy loving kindnesse to them that know thee, and thy righteousnesse to the upright in heart. To the end that my glory may sing praise unto thee, and not be silent, O Lord my God, I give thanks to thee for ever.

Pfal. 23. 6

Pfal. 36. 10

Pfal. 30. 12

The Third Part.

Glory to God in the Highest: On Earth Peace; Good will towards men! Praise ye the Lord, sing to the Lord a new Song; His praise is in the Congregation of Saints. For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the Saints be joyfull in glory. Let the high praises of God be in their mouths. All thy works praise thee, O Lord, and thy Saints shall blesse thee. They shall speak of the glory of thy Kingdom, and talk of thy Power; To make known to the sons of men thy mighty Acts, and the glorious Majesty of thy Kingdom. Thy Kingdom is an everlasting Kingdom, and thy Dominions is through all Generations. The Elders and Saints about thy Throne, rest not Day nor Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the Song of Moyses, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; Just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name! for thou only art Holy: For all Nations shall come and Worship before thee, for thy judgments are made manifest. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. For thou hast redeemed us to God by thy blood, and made us Kings and Priests to God.

Luke 2. 14

Pfal. 149. 1, 4

5, 6.

Pfal. 145. 10

12, 13.

Rev. 4. 8.

11.

& 15. 3, 4

& 5. 12.

13.

9.

10.

The Fourth Part.

O That men would praise the Lord for his goodnesse, and for his wonderful works to the Children of men! Let them Sacrifice

Pfal. 107. 8, 2

22.

l. 96. 2.

l. 29. 2.

al. 96. 9, 11.

13.

al. 103. 20.

22.

al. 145. 21.

al. 150. 6.

Sacrifice the Sacrifices of Thanksgiving, and declare his works with rejoycing. Sing unto the Lord, bless his Name, shew forth his Salvation from day to day. Worship the Lord in the Beauty of Holiness, fear before him all the Earth. Let the Heavens rejoyce, and the Earth be glad before the Lord; For he cometh, For he cometh to judge the Earth. With Righteousnesse shall he judge the World, and the People with Equity. Bless the Lord ye his Angels that excel in strength, that do his Commandments, hearkening to the voice of his Word. Bless ye the Lord all ye his Hosts, ye Ministers of his that do his pleasure; Bless the Lord all his Works in all places of his Dominions. Bless the Lord, O my soul; my mouth shall speak the Praises of the Lord, And let all flesh bless his holy Name for ever and ever. Let every thing that hath breath praise the Lord. Praise ye the Lord.



The Order of Celebrating the Sacrament of the Body and Blood of Christ.

This or the like Explication of the Nature, Use, and Benefits of this Sacrament, may be used at the discretion of the Minister, when he seeth it needful to the Instruction of the Communicants.

THat you may discern the Lords body, and understand the Nature, Use, and Benefits of this Sacrament; you must know that God created man in his own Image, to know, and love, and serve his Maker; That man fell under the guilt of sin and condemnation, and lost his holy Fitness for the work for which he was created. That hereupon the wonderful love and wisdom of God provided us a Remedy in our Redeemer, to the end he might not lose the glory of his Creation, that he might pardon and save

save us upon terms; Securing the honour of his Justice, and attaining the ends of his Law and Government, and recover us to his love and service, by appearing to the World, in the greatest demonstrations of Goodness, Love, and Mercy; By the greatest Miracle of Condescension, he first promised, and then gave his only Son, the Eternal Word, to take mans nature into personal union with his God-head; that being God and Man, he might be a fit Mediator between God and Man, to restore us, and reconcile us to himself. Thus Jesus Christ, conceived by the Holy Ghost, and born of the Virgin *Mary*, became the second *Adam*, the Physician and Saviour of undone Sinners, the Captain of our Salvation, to be the glorious King and Head of all that are sanctified and saved. He revealed the Holiness, the Goodness, and the Love of God, by the perfect Holiness, Goodness, and Love of his Blessed Person, Doctrine, and Conversation, and by suffering for us all the Afflictions of this life, and at last the cursed death of the Cross, as a Sacrifice and Ransome for us. That all this might be effectual to our Recovery, he made for us a new and better Covenant, and preached it himself, undertaking the Pardon, Justification, and Sanctification of all that by unfeigned Faith do take him for their Saviour, repenting of their sins, and consenting to be sanctified by his Word and Spirit (by which also he inviteth, and draweth men to himself, and giveth them to believe): Into this blessed, pardoning, saving Covenant, we are first solemnly entred by Baptism. And when Christ was ready to leave the World, and to give up himself a Sacrifice for us, and intercede and exercise the fulness of his Kingly Power, as the Churches Head; and by his grace to draw men to himself, and prepare them for his glory; he did himself institute this Sacrament of his body and blood at his last Supper, to be a continued Representation and Remembrance of his Death, and therein of his own and his Fathers Love untill his coming; appointing his Ministers by the Preaching of the Gospel, and Administration of these Sacraments, to be his Agents without, and his Spirit within, effectually to communicate his Grace.

[The Lords Supper then is a holy Sacrament instituted by Christ; wherein Bread and Wine being first by Consecration made Sacramentally or Representatively the body and blood of Christ, are used by breaking and pouring out to represent, and commemorate, the Sacrifice of Christs Body and Blood, upon the Cross once offered up to God for sin; and are given in the Name of Christ unto the Church, to signifie and solemnize the renewal of his holy Covenant with them, and the giving of himself unto them, to expiate their sins by his Sacrifice, and sanctifie them

them further by his Spirit, and confirm their right to everlasting life : And they are received, Eaten, and drunk by the Church, to profess that they willingly receive Christ himself to the [Ends] aforelaid (their Justification, Sanctification, and Glorification), and to signifie and solemnize the Renewal of their Covenant with him, and their holy Communion with him, and with one another.]

It being the renewing of a mutual Covenant that is here solemnized, as we commemorate Christs Sacrifice, and receive him and his saving benefits; so we offer and deliver to him our selves, as his redeemed, sanctified people, to be a living Acceptable Sacrifice, thankfully and obediently to live unto his Praise.

Before the receiving of this holy Sacrament, we must examine our selves, and come preparedly : In the receiving of it, we must exercise holy affections suited to the work ; And after the receiving of it, we must by consideration of it, indeavour to revive the same Affections, and perform our Covenant there renewed.

The holy Qualifications to be before Provided, and in Receiving exercised, and after Receiving, are these, 1. A true belief of the Articles of the Christian Faith, concerning Father, Son, and Holy Ghost ; the Person, Offices, Works, and Sufferings, and Benefits of Christ. 2. The sense of our sinful and undone condition, as in our selves, and of our need of Christ : so as humbly to loath our selves for our transgressions, with the sense of our present weaknesses to be strengthened, and sins to be forgiven. 3. A true desire after Christ for pardon, and spiritual Nourishment and Salvation. 4. A thankful sense of the Wonderful Love of God, declared in our Redemption, and in the present offers of Christ, and Life. 5. The exercise of holy love and joy in the sense of this unspeakable Love, (if these two be not felt before we come, yet in, and after the Sacrament) we must strive to exercise them. 6. A love to one another, & forgiving wrongs to one another, with a desire after the Communion of Saints. 7. The giving up our selves in Covenant to God, with resolution or renewed Obedience. 8. A patient hope for the coming of Christ himself, and of the Everlasting kingdom, where we shal be perfectly united in him, & glorified with him.

Those onely are to be invited to the Lords Table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the Covenant (though all are not to be invited thus to believe and repent, and so to come.) But those are to be admitted, by the Pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a personal Profession of Faith, Repentance, and Obedience; and are Members
of

of the Church, and not justly for Heresie or scandalous sin removed from its present Communion.

The benefit of the Sacrament is not to be judged of onely by present Experience and Feeling, but by Faith. God having appointed us to use it, and promised his Blessing, we may and must believe, that he will make good his Promise; and whatever we feel at present, that we sincerely wait not on him in vain.

The Exhortation.

YOU are invited hither, Dear Brethren, to be Guests at this Holy Table, by the Lords Command, to receive the greatest Mercy, and to perform the greatest Duty. On Christs part, All things are made ready. The Feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for you that have so oft neglected and abused Mercy. A Feast of the Body and Bloud of Christ, free to you, but dear to him. You were lost, and in the way to be lost for ever, when by the greatest Miracle of Condescending-love, he sought and saved you. You were dead in sin, condemned by the Law, the Slaves of Satan; there wanted nothing but the Executing-stroke of Justice to have sent you into endless misery; when our dear Redeemer pitied you in your bloud, and shed his own to wash and heal you. He suffered that was offended, that the offender might not suffer. He cried out on the Cross, *My God, My God, why hast thou forsaken me*, that we who had deserved it, might not be everlastingly forsaken. He died, that we might live. O how would the mercy of Redemption have affected you, if you had first lyen one year, or moneth, or day in Hell! Had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the Salvation that is now revealed and tendred to you? See here Christ dying in this holy Representation. Behold the sacrificed Lamb of God, that taketh away the sins of the world! It is his will to be thus frequently crucified before your eyes. O how should we be covered with shame, and loath our selves, that have both procured the death of Christ by sin, and sinned against it? And how should we all be filled with joy, that have such mysteries of Mercy opened, and so great Salvation freely offered to us! O hate sin, O love this Saviour: See that you come not hither without a desire to be more Holy, nor with a purpose to go on in wilfull sin. Be not deceived,

God is not mocked; but if you heartily repent, and consent to the Covenant, come and welcome; We have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christs upon his Covenant-terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the Covenant of Grace, and sent to invite and importune you to consent, and stayed for you so long, and gave you your Repentance, your willingness and desire. Question not then his willingness, if you are willing. It is Satan and Unbelief that would have you question it, to the injury both of Christ and you. Come near, observe, believe, and wonder at the Riches of his Love and Grace: For he hath himself invited you to see and taste, that you may wonder. You are sinners, but he inviteth you to receive a renewed, sealed Pardon of your sins, and to give you more of his Spirit to overcome them. See here his broken Body and his Blood, the Testimonies of his Willingness. Thus hath he sealed the Covenant, which pardoneth all your sins, and secureth you of your Reconciliation with God, and your Adoption, and your right to everlasting Blessedness. Deny not your consent, but heartily give up yourselves to Christ, and then doubt not but your Scarlet, Crimson-sins shall be made as white as Wooll or Snow. Object not the number or greatness of them against his Grace: There is none too great for him to pardon to penitent Believers. Great sins shall bring great glory to his Blood and Grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, *I am willing Lord to be wholly Thine*, and then believingly take Christ, and Pardon, and Life, as given you by his own appointment in the sealed Covenant. And remember that He is a coming. He is coming with thousands of His Mighty Angels, to execute judgement on the ungodly, but to be glorified in his Saints, and admired in all that do believe. And then we shall have greater things then these. Then shall you see all the Promises fulfilled, which now are sealed to you, on which he causeth you to trust. Revive now your love to one another, and forgive those that have wronged you, and delight in the Communion of the Saints: And then you shall be admitted into the Church Triumphant, where with perfect Saints you shall perfectly rejoyce, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be contented to take up your Cross, and follow him. And then you shall Reign with a glorified Christ, in
the

the Blessed Vision and Fruition of that God, to whom by Christ, you are now reconciled. Let Faith and Love be working upon these things, while you are at this holy Table.

Then shall the Minister use this or the like Prayer.

Most Holy God, we are as stubble before thee, the Consuming Fire. How shall we stand before thy Holiness, for we are a sinful people, laden with Iniquity, that have gone backward and provoked the Holy one of Israel, when we were lost, thy Son did seek and save us, when we were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us live. In that time of love thou coveredst our nakedness, & enteredst into a Covenant with us, and we became thine own. Thou didst deliver us from the power of Darkness, and translate us into the Kingdom of thy dear Son; and, gavest us remission of sin, through his blood. But we are grievous rebels, we have forgotten the Covenant of the Lord our God; we were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But we have departed from thee, and corrupted our selves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the flesh, which we should have crucified. We have neglected our duty to thee, and to our neighbour, and the necessary care of our own Salvation. We have been unprofitable servants, and have hid thy Talents, and have dishonoured thee, whom in all things we should have pleased and glorified. We have been negligent in hearing and reading thy Holy Word, and in meditating and conferring of it, in publick and private Prayer, and thanksgiving, and in our preparation to this Holy Sacrament, in the Examining of our selves, and repenting of our sins, and stirring up our hearts to a believing and thankfull receiving of thy grace, and to love and Joyfulness, in our Communion with thee and with one another. We have not duly discerned the Lords Body, but have prophaned thy Holy Name and Ordinance, as if the Table of the Lord had been contemptible. And when thou hast spoken Peace to us, we returned again to Folly. We have deserved the Lord to be cast out of thy presence, And to be forsaken, as we have forsaken thee, and to bear to our confusion,

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 20. Mal. 3. 2. Isa. 1. 4. Luke 19. 10. Eph. 2. 5. Luk. 25. 32. Ez. 16. 6, 8. 9. Col. 1. 13. Jer. 6. 28. Deut. 4. 23. Deu. 6. 5, 6. & 11, 22. Psal. 100. 3, 4. Heb. 12. 25. Deut. 9. 12. & 32. 5. 2 Tim. 3. 2. 1 John 2. 15. Eph. 2. 3. Gal. 5. 24. Mat. 22. 37, 40. Luk. 19. 42. Mat. 25. 30. Rom. 2. 23. 1 Cor. 10. 31. 1 Thel. 4. 1. Luke 8. 18. Mat. 24. 15. Psal. 1. 2. Deut. 6. 6. Phil. 4. 6. 1 Cor. 11. 27, 28. 12. 6. 4. 7. Col. 2. 7. A&C. 2. 42, 45, 46, 47. 1 Cor. 11. 29. Mal. 1. 7, 10, 11. & 2. 10, 11. Psal. 85. 8. Gen. 4. 16. Pla. 51. 11, 2. Chro. 15. 2. Mat. 22. 12. Mat. 7. 23. Mal. 1. 10. 1 Pet. 2. 24. Isa. 53. 10. Pl. 51. 1

The Order of Celebrating the Sacrament

Revel. 5. Ho.
14. 2. Ezk. 18.
38 Heb. 8. 12.
Ezek. 33. 11.
Hos. 14. 4. Psa.
35. 3. John 6.
37 Hos. 14. 2.
Mat. 21. 4. Mat.
5. 6. John 6.
55. & 4. 14.
Eph. 3. 18. 19.
1. Pet. 1. 8.
Mat. 15. 27.
John 6. 35. 51.

confusion, Depart from me, I know you not, ye workers of iniquity. Thou mayest justly tell us, thou hast no pleasure in us, nor wilt receive an offering at our hand. But with thee there is abundant mercy. And our advocate Jesus Christ the Righteous, is the propitiation for our sins: who bare them in his body on the Cross, and made himself an offering for them, that he might put them away by the sacrifice of himself: Have mercy upon us and wash us in his blood, Cloath us with his Righteousness, take away our iniquities, and let them not be our ruine, forgive them and remember them no more: O thou that delightest not in the death of sinners, heal our backslidings love us freely, and say unto our souls, that thou art our salvation. Thou wilt in no wise cast out them that come unto thee, receive us graciously to the Feast thou hast prepared for us, cause us to hunger, and thirst after Christ, and his Righteousness, that we may be satisfied. Let his flesh, and blood be to us Meat and Drink indeed; and his spirit be in us, a well of living water, springing up to Everlasting life. Give us to know thy Love in Christ, which passeth knowledge. Though we have not seen him let us love him: And though now we see him not, yet believing let us rejoyce with joy unspeakable, and full of glory; Though we are unworthy of the crumbs that fall from thy Table, yet feed us with the Bread of Life, and speak and seal up Peace to our sinfull wounded souls. Soften our hearts that are hardened by the deceitfulness of sin: Mortifie thy flesh, and strengthen us with might in the inward man; that we may live and glorifie thy Grace, through Jesus Christ our onely Saviour. Amen.

Psal. 85. 8.
Eph. 4. 30.
Heb. 3. 13.
Col. 3. 5.
Eph. 3. 16.
Mat. 119. 175.

Here let the Bread be brought to the Minister, and received by him and set upon the Table, and then the Wine in like manner (or if they be set there before) however let him bless them, praying in these or the like words.

Psal. 100. 3.
Rev. 4. 11.
1 Tim. 1. 17.
Psal. 51. 4.
Deut. 32. 6.
1 John 3. 1.
John 3. 16.
Luke 22. 20.
Heb. 9. 17.
Luke 22. 19.

A Almighty God, thou art the Creator, and the Lord of all things. Thou art the Sovereign Majesty whom we have offended; Thou art our most loving and mercifull Father, who hast given thy Son to reconcile us to thy self, who hath ratified the New Testament and Covenant of Grace with his most precious blood; and hath instituted this Holy Sacrament

to be celebrated in remembrance of him till his coming. Sanctifie these thy Creatures of Bread and Wine, which according to thy Institution and Command, we set apart to this holy use, that they may be Sacramentally, The Body and Blood of thy Son Jesus Christ. Amen.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying,

Hear what the Apostle Paul saith, 1 Cor. II. [For I have received of the Lord, that which also I deliver unto you; that the Lord Jesus the same night, in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, Eat, This is my Body which is broken for you: This do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood, This do ye, as oft as ye drink it in remembrance of me; For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lords death till he come.] 1 Cor. II. 23, 24, 25, 26.

Then let the Minister say,

THis Bread and Wine being set apart, and Consecrated to this Holy use by Gods appointment, are now no Common Bread and Wine, but Sacramentally the Body and Blood of Christ.

Then let him thus Pray,

Most merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of Thee till thy coming; We beseech Thee, by thine intercession with the Father, through the Sacrifice of thy Body and Blood, give us the pardon of our sins, and thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father; Pour us as thy Members to everlasting Life. Amen.

AA. 7. 59, 66.
Rev. 1. 5. 1 Pet.
3. 18 Luk. 22. 19, 20. 1 Cor.
11. 26. Heb. 7.
25, 27. & 9. 26.
Joh. 4. 10. & 6.
63. Rom. 8. 9,
11. Heb. 2. 17.
Col. 2. 19.
John 6. 27.
Mat. 26. 26.
H-b. 10. 12.
John 1. 29.

Then let the Minister take the Bread, and break it in the sight of the People, saying,

The Body of Christ was broken for us, and offered once for all to sanctifie us: Behold the sacrificed Lamb of God, that

The Order of Celebrating the Sacrament

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying,

We were redeemed with the precious Blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus Pray :

Mat. 28. 19.

Joh. 15. 26.

Mat. 1. 20.

2 Pet. 1. 21.

Act. 20. 23.

Rom. 8. 9.

1 Cor. 12. 11.

1 Pet. 1. 2 15.

& 2. 9 Joh. 14.

16. Eph. 1. 17,

18. Luk. 24. 31.

Ezek. 36. 26.

Zech. 12. 10.

Rom. 8 5. Joh.

6. 53, 54, 55,

56, 57. Rom. 5.

5. Cant. 1. 4.

Eph. 5. 18, 20.

Rom. 14. 17.

1 Thes. 4 9.

Rom 8. 16.

1 Cor. 1. 8.

Eph. 1. 13, 14.

Most holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the Prophets and Apostles were inspired, and the Ministers of Christ are qualified and called, that dwellest and workest in all the Members of Christ, whom thou sanctifiest to the Image, and for the service of their Head, and comfortest them that they may shew forth his Praise: Illuminate us, that by Faith we may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctifie and quicken us, that wee may relish the Spiritual Food, and feed on it to our Nourishment and growth in Grace. Shed abroad the love of God upon our hearts, and draw them out in love to him. Fill us with thankfulness and holy Joy, and with love to one another; Comfort us by witnessing that we are the Children of God. Confirm us for new Obedience. Be the earnest of our Inheritance, and seal us up to Everlasting Life. Amen.

Then let the Minister deliver the Bread thus Consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said;

1 Cor. 11. 24.

Take ye, Eat ye, This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said,

Mat 26, 27, 28

1 Cor. 11. 25.

This Cup is the New Testament in Christ's Blood, or [Christ's Blood of the New Testament] which is shed for you for the remission of sins, Drink ye all of it in remembrance of him.

Let

Let it be left to the Ministers choyce, whether he will consecrate the Bread and Wine together, and break the Bread, and pour out the Wine immediately ; or whether he will consecrate and pour out the Wine, when the Communicants have eaten the Bread. If he do the latter, he must use the fore-going Prayers and Expressions twice accordingly, and let it be left to his discretion, whether he will use any words at the breaking of the Bread, and pouring out the Wine, or not ; And if the Minister chuse to pray but once, at the Consecration, Commemoration, and Delivery ; Let him pray as followeth, or to this sense :

A Almighty God, thou art the Creator, and the Lord of all. Thou art the Sovereign Majesty whom we have offended. Thou art our mercifull Father, who hast given us thy Son to reconcile us to thy self ; who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this Holy Sacrament to be Celebrated in memorial of him, till his coming. Sanctifie these thy Creatures of Bread and Wine, which according to thy will, we set apart to this holy use, that they may be Sacramentally, the Body and Blood of thy Son Jesus Christ. And through his Sacrifice and Intercession, give us the pardon of all our sins, and be reconciled to us, and nourish us by the body and blood of Christ to Everlasting life. And to that end, give us thy quickning Spirit to thew Christ to our believing souls, that is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by Faith ; Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with Holy Joy and thankfulness, and fervent love to one another, let him comfort us by witnessing that we are thy Children, & confirm us for new obedience, and be the Earnest of our Inheritance, & seal us up to life Everlasting, through Jesus Christ our Lord and Saviour, Amen.

Let it be left to the Ministers discretion, whether to deliver the Bread and Wine to the People (at the Table) onely in General, each one taking it, and applying it to themselves ; or to deliver it in General to so many as are in each particular form ; or to put it into every persons hand : As also at what season to take the Contribution for the

the Poor. And let none of the people be forced to sit, stand, or kneel in the Act of Receiving, whose Judgment is against it.

The Participation being ended, let the Minister pray thus, or to this sence.

Rom. 1. 4. 1 Cor.
1. 24 Eph. 3. 10
Rom. 3. 22. 26.
Tit. 3. 4. Rem.
5. 6. Act. 4. 12.
1 Pet. 1. 12.
Luke 2. 13. 14.
Rev. 5. 12. 13.
9. 10. Rom. 5.
20. 1 Pet. 1. 19.
Mat. 18. 32. 33.
Rev. 3. 21 &
2. 2. 4. Rom. 8.
38. 39. Heb.
10. 23. 2 Pet. 1.
4 Heb. 9. 15.
Eph. 4. 30.
Luke 7. 47.
Mat. 18. 33.
1 John. 4. 11.
Ezr. 9. 13. 14.
Psal. 44. 17.
Rom. 6. 1. 2.
Col. 3. 2. Paul.
3. 18. 19. 20. 21
Psal. 143. 10.
Heb. 5. 9. Psal.
119. 133.
2 Cor. 5. 15.
Eph. 1. 11.
Mat. 5. 16.
2 Cor. 1. 12.
Psal. 119. 5.
Luk. 22. 31.
1 Pet. 5. 8. 10.
Eph. 6. 11.
Rom. 16. 20.
1 Cor. 6. 20.

Most Glorious God, how wonderfull is thy power, and wisdom, thy Holiness and Justice, thy love and mercy in this work of our Redemption, by the Incarnation, Life, Death, Resurrection, Intercession, and Dominion of thy Son! No power or wisdom in Heaven or Earth, could have delivered us but thine. The Angels desire to pry into this Mystery, the Heavenly Host do celebrate it with praises, saying, Glory be to God in the Highest; On Earth peace; Good will towards men. The whole Creation shall proclaim thy Praises, Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain to receive Power, and Honour, and Glory, for he hath redeemed us to God by his blood, and made us Kings, and Priests unto our God. Where sin abounded, Grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a Ransom? Wilt thou indeed give us to reign with Christ in Glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord thou hast forgiven us, and thou wilt glorifie us, for thou art faithfull that hast promised. With the blood of thy Son, with the Sacrament, and with thy Spirit, thou hast sealed up to us these precious promises. And shall we not love thee, that hast thus loved us? Shall we not love thy Servants, and forgive our Neighbours their little debt? After all this shall we again forsake thee, and deal falsly in thy Covenant? God forbid: O set our affections on the things above, where Christ sitteth at thy right hand; Let us no more mind Earthly things, but let our Conuersation be in Heaven, from whence we expect our Saviour to come and change us into the likeness of his Glory. Teach us to do thy will, O God, and to follow him, who is the Authour of Eternal Salvation, to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto our selves, but unto him who died for us
AND

and rose again. Let us have no fellowship with the unfruitful works of darkness, but reprove them. And let our light so shine before men, that they may glorify thee. In Simplicity, and Godly Sincerity, and not in fleshly wisdom, let us have our Conversation in the world. O that our wayes were so directed that we might keep thy Statutes! Though Satan will be desirous again to sift us, and seek as a roaring Lion to devour, strengthen us to stand against his Wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign our selves unto thee, as thine own; and with our thanks and praise, present our selves a living Sacrifice to be acceptable through Christ. Usefull for thine honour. Being made free from sin, and become thy Servants, let us have our fruit unto Holiness, and the End Everlasting Life, Through Jesus Christ our Lord and Saviour. Amen.

Rom. 12. 1.
2 Tim. 2. 22.
Rom. 6. 12.

Next add this, or some such Exhortation, if there be time.

Dear Brethren, we have been here feasted with the Son of God at his Table, upon his Flesh and Blood, in preparation for the Feast of Endless Glory. You have seen here represented, what sin deserveth, what Christ suffered, what wonderfull Love the God of infinite Goodness hath expressed to us. You have had Communion with the Saints, you have renewed your Covenant of Faith, and thankfull Obedience unto Christ; You have received his renewed Covenant of Pardon, Grace and Glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: You came not onely to receive the mercy of an hour onely, but that which may spring up to Endless Joy: You came not onely to do the duty of an hour, but to promise that which you must perform while you live on Earth. Remember daily, especially when temptations to unbelief, and sinfull heaviness assault you, what pledges of Love you here received; Remember daily, especially when the Flesh, the Devil, or the World, would draw your hearts again from God, and temptations to sin are laid before you; what bonds God and your own consent have laid upon you. If you are penitent Believers, you are now forgiven, and washed in the Blood of Christ. O go your way, and sin no more. No more through wilfulness, and strive against your sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding Love of Christ constrain

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you

you, having such Promises, to cleanse your selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God: And as a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, to be Zealous of good works, and shew forth the Praises of him that hath called you.

Next sing part of the Hymn in meeter, or some other fit Psalm of Praise (as the 23. 116. or 103. or 100, &c.) And conclude with this or the like Blessing.

NOW the God of Peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work, to do his Will, and bring to you that which is well pleasing in his sight, through Jesus Christ, to whom be Glory forever and ever. Amen.



THE

Celebration of the Sacrament of Baptism.

LEt no Minister, that is therein unsatisfied, be forced against his Judgement, to baptize the Child of open Atheists, Idolators, or Infidels, or that are unbaptized themselves, or of such as do not competently understand the Essentials of Christianity (what it is to be a Christian) and the Essentials of Baptism, nor of such as never since they were baptized, did personally own their Baptismal Covenant, by a credible Profession of Faith and Obedience, received and approved by some Pastor of the Church, as before Confirmation is required, and in His Majesties Declaration: Nor yet the Child of Parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin (as if the Child be gotten in Adultery or Fornication) and being justly convicted of it, refuse presently to confess it, and promise Reformation. But if either of the Parents be duly qualified, and present the Child to be baptized (or a-nother for them in case they cannot be present) the Child is to be received unto Baptism.

And if both the natural Parents are Infidels, Excommunicate, or otherwise unqualified, yet if any become the Pro-parents and owners of the Child, and undertake to educate it in the Faith of Christ, and Fear of God, and so present it to be Baptized: let it be done by a Minister whose judgment doth approve it, but let no Minister be forced to it against his judgment. Let the parents or owners come to the Minister at some convenient time the week before, and acquaint him when they intend to offer their Child to Baptism, and give an account of their fore-said capacity, and receive his further Ministerial assistance for the fuller understanding of the use and benefits of the Sacrament, and their own duty. The Font is to be placed to the greatest conveniency of the Minister and People. The Child, or Children being there presented, the Minister may begin with this or the like speech directed to the Parent, or Parents (that presenteth it.)

THAT you may perform this service to God with understanding, you must know, that God having made man in his own Image, to love and serve him, our first Parents wilfully corrupted themselves by sin, and became the Children of Death, and the Captives of Satan, who had overcome them by his temptation: And as by one man sin entred into the world, and death by sin, so death passed upon all, for that all have sinned, and came short of the glory of God. We are conceived in sin, and are by nature children of wrath: For who can bring a clean thing out of an unclean. By the offence of one, Judgment came upon all men to condemnation. But the infinite Wisdom and Love of the Father hath sent his Son to be the Saviour of the world. The Word was made Flesh, and dwelt on earth, and overcame the Divil and the World; fulfilled all Righteousness, and suffered for our sins upon the Cross, and rose again, and reigneth in Glory, and will come again, and judge the world in righteousness. In him God hath made and offered to the world a Covenant of Grace, and in it the pardon of sin to all true penitent Believers, and power to be the Sons of God and Heirs of Heaven: This Covenant is extended to the seed also of the Faithful, to give them the benefits suitable to their age, the Parents dedicating them unto God, and entering them into the Covenant, and so God in Christ will be their God, and number them with his People.

This Covenant is to be solemnly entered into by Baptism (which is an holy Sacrament instituted by Christ, in which a person professing

the Christian Faith (or the Infant of such) is baptized in water into the Name of the Father, Son, and Holy Ghost, in signification and solemnization of the holy Covenant, in which, as a penitent Believer, (or the seed of such) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to believe in, love and fear this blessed Trinity, against the Flesh, the Devil and the World; and this especially on the account of Redemption: and is solemnly entred a Visible Member of Christ and his Church, a Child of God, and an Heir of Heaven.] How great now is the mercy, and how great the duty that is before you? Is it a small mercy for this Child to be accepted into the Covenant of God, and washed from its Original sin in the blood of Christ, which is signified and sealed by this Sacramental washing in water, to be accepted as a Member of Christ and of his Church, where he vouchsafeth his protection and provision, and the means and Spirit of Grace, and the renewed pardon of sin upon repentance, and for you to see this happiness of your Child? The duty on your part, is, first to see that you are stedfast in the Faith and Covenant of Christ, that you perish not your self, and that your Child is indeed the Child of a Believer: And then you are believingly and thankfully to dedicate your Child to God, and to enter it into the Covenant in which you stand. And you must know, that your Faith and Consent, and Dedication will suffice for your Children no longer then till they come to age themselves, and then they must own their Baptismal Covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the Doctrine of the Gospel as they grow up, and with the Covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent Believers, they must present themselves to the Pastors of the Church, to be approved and received into the Communion of the Adult Believers.

If the persons be before well instructed in the nature of Baptism, and time require brevity, the Minister may omit the first part of this speech, and begin at the description of Baptism, or after it. If there be need of satisfying the people of the duty of Baptizing Infants, the Minister may here do it; otherwise let the Questions here immediately follow.

The

*The Minister shall here say to the Parent, and the Parent
answer as followeth.*

IT being the faithful and their seed to whom the Promises are made ;
and no man will sincerely dedicate his Child to that God that he be-
lieveth not in himself ; I therefore require you to make profession of
your own Faith.

Quest. Do you believe in God the Father Almighty, &c.

Answ. All this I do unfeignedly believe.

*Quest. Do you repent of your sins, and renounce the Flesh, the Devil,
and the World, and consent to the Covenant of Grace, giving up your
self to God the Father, Son and Holy Ghost, as your Creator and reconcil-
ed Father, your Redeemer and your Sanctifier ?*

Answ. I do.

[Or thus rather, if the Parent be fit to utter his own Faith]

*Quest. Do you remain steadfast in the Covenant which you made in
Baptism your self ?*

*Answ. Repenting of my sins, I do renounce the Flesh, the Devil,
and the World, and I give up my self to God the Father, Son, and Holy
Ghost, my Creator and Reconciled Father, my Redeemer and my San-
ctifier.]*

*Quest. Do you present and dedicate this Child unto God, to be Bap-
tized into this Faith, and solemnly engaged in this Covenant unto God
the Father, Son, and Holy Ghost, against the Flesh, the Devil, and the
World ?*

*Answ. It is my desire (or) I do present and dedicate him for this
end.*

*Quest. Do you here solemnly promise, that if God continue it with
you till it be capable of Instructions, you will faithfully endeavour to ac-
quaint this Child with the Covenant in which he was here by you engag-
ed, and to instruct and exhort him to perform this Covenant; as ever he
looks for the blessings of it, or to escape the curses and wrath of God ; that
is, that he renounce the Flesh, the World, and the Devil, and live not after
them : And that he believe in this One God, in Three Persons, the Fa-
ther, Son and Holy Ghost, his Creator, Redeemer and Sanctifier. That
he resign himself to him as his absolute Owner, and obey him as his Su-
pream Governour, and love him as his most gracious Father, hoping to
enjoy him as his Felicity in Endless Glory ?*

Answ. I will faithfully endeavour it.

Quest. Will you to this end faithfully endeavour to cause him to learn the Articles of the Christian Faith, the Lords Prayer, and the ten Commandments, and to read, or hear the holy Scripture, and to attend on the publick Preaching of Gods Word? Will you endeavour by your own Teaching, and Example, and Restraint, to keep him from wickedness, and train him up in a holy life?

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister pray thus, or to this sense.

Rom. 5. 12.
Eph. 2. 3. Job.
3. 16. Gen. 3.
15. Jh 4. 42.
Hib. 9. 26.
Rev. 1. 15.
Rom. 5. 10.
Tit. 3. 5. Rom.
16. 10. Heb. 8.
6. Mat. 28. 19.
20. Gen. 17.
10, 11. Ezek.
20. 37. Rom. 6.
3. 4. Tit. 3. 5.
1 Cor. 12. 12.
Gen. 17. Rom.
9. 8. Act. 2. 39.
Matth. 23. 37.
D. ut. 30. 10, 11.
12. Mat. 10. 13.
14. 1 Cor. 12.
12, 13. Rev. 1.
5. Eph. 5. 26.
Job. 11. 51.
Heb. 2. 13. Eph.
2. 19. & 3. 15.
Zech. 9. 11, 15.
16. 1 Pet. 5. 7.
3 Tim. 4. 18.

O Most merciful Father, by the first Adam sin entred into the world, and death by sin, and we are all by nature Children of wrath; but thou hast given thy onely Son to be the seed of the Woman, the Saviour of the World, the Captain of our Salvation, to put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet: In him thou hast established the Covenant of Grace, and hast appointed this holy Sacrament of Baptism for our solemn Entrance into the Bonds of the Covenant, and stating us in the Blessings of it, which thou extendest to the faithful and their seed. We dedicate and offer this Child to thee, to be received into thy Covenant and Church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of Sin, as the Flesh is washed by this water. Be reconciled to him, and take him for thy Child, renew him to the Image of thy Son, make him a fellow Citizen with the Saints, and one of thy Household. Protect him and provide for him as thy own, and finally preserve him to thy Heavenly Kingdome, through Jesus Christ our Lord and Saviour. Amen.

Then the Minister shall ask of the Parent the name of the Child to be Baptized, and naming him, shall either dip him under the water, or else pour water upon his face, if he cannot be safely or conveniently dipt, and shall use these words without Alteration.

I Baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost.

And

And he shall thus Declare.

THis Child is now received by Christs appointment into his Church, and solemnly entred into the holy Covenant, and engaged, if he lives to the use of Reason, to rise with Christ to newness of life, as being buried with him by Baptism, and to bear his Cross, and confesse Christ crucified, and faithfully to fight under his Banner against the Flesh, the Devil, and the World, and to continue his faithful Souldier and Servant to the death, that he may receive the Crown of Life.

Then he shall give Thanks and Pray.

WE thank thee, most mercifull Father, that when we had broken thy Law, and were condemned by it, thou hast given us a Saviour, and life in him, and hast extended thy Covenant of Grace to Believers, and to their seed, and hast now received this Child into the Covenant and Church, as a member of Christ by this Sacrament of Regeneration. We beseech thee, let him grow up in Holiness, and when he comes to years of discretion, let thy Spirit reveal unto him the mysteries of the Gospel, and the riches of the love in Jesus Christ; and cause him to renew and perform the Covenant that he hath now made, and to resign himself, and all that he hath, entirely unto thee his Lord, to be subject and obedient to thee his Governour, and to love thee his Father with all his heart, and soul, and might, and adhere unto thee, and delight in thee as the Portion of his soul, desiring and hoping to enjoy thee in everlasting Glory. Save him from the Lusts and Allurements of the flesh, the temptations of the Devil, and the bait of the pleasure, profit and honour of the World, and from all the corruptions of his own heart, and all the hurtfull violence of his Enemies. Keep him in Communion with the Saints in the love and use of thy Word and Worship. Let him deny himself, and take up his Cross and follow Christ the Captain of his Salvation, and be faithful unto the death, and then receive the Crown of life, through Jesus Christ our Saviour. Amen.

Rom. 5. 12, 18.
Gal. 3. 13.
1 Joh. 5. 14.
Act. 2. 39.
1 Cor. 12. 12.
13. Pal. 44. 3.
4. 2 Cor. 8. 5.
Phil. 119. 94.
Eph. 5. 24.
Mark. 22. 37.
Deut. 10. 10.
21. & 11. 22.
& 30. Phil. 16.
5. & 37. 4.
Tit. 1. 2. & Tit.
2. 13. & 3. 7.
1 Joh. 2. 5. 6. 17.
Gal. 5. 14. Mar.
6. 13. Psal. 81.
12. Jim. 1. 14.
Luk. 1. 71.
1 Cor. 10. 16.
1 Joh. 1. 7.
2 Cor. 6. 14.
Phil. 1. 12. Joh.
9. 31. Luk. 9.
23. Heb. 2. 10.
Rev. 2. 100

Then use this Exhortation or the like to the Parents.

YOU that have devoted this Child to God, and engaged it in Covenant to him, must be thankful for so great a mercy to the Child, and must be faithful in performing what you have promised on your parts, in instructing and educating this Child in the Faith and fear of God, that he may own and perform the Covenant now made, and receive all the blessings which God hath promised. Hear what God hath made your duty, *Eph. 6. 4.* Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. *Prov. 22. 6.* Train up a child in the way he should go, and when he is old he will not depart from it, *Prov. 29. 15.* The Rod and Reproof give Wisdom, but a Child left to himself bringeth his Mother to shame. *Deut. 6. 5, 6, 7.* Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy might; and these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy Children, and thou shalt talk of them when thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *Joshua* saith, *Josh. 24. 15.* As for me and my house we will serve the Lord. And *Paul* saith of *Timothy*, *2 Tim. 3. 15.* From a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.

Then say to the People thus, or to this sense.

YOU have heard Beloved, how great a dignity we were advanced to in our Baptism, to how great duty we are all engaged. O search and try, whether you have kept or broken the Covenant which you made, and have lived according to the dignity of your Calling. And if any of you be Atheists, Unbelievers, or Ungodly, and love not God above all, and neglect Christ and his Salvation, and are yet unsanctified, and live after the Flesh, the Devil, and the World, which you here renounced; as you love your souls, bewail your perfidious Covenant-breaking with God. Trust not the water of Baptism alone; if you are not born again of the spirit also, you cannot enter into the Kingdom of God, *Joh. 3. 5, 6.* Baptism will not save you, if you have not the answer of a good conscience unto God,

God, *1 Pet.* 3. 21. If any man have not the Spirit of Christ, the same is none of his, *Rom.* 8. 9. Much less those wretches that hate Sanctification, and despise and scorn a holy life, when they were by Baptism engaged to the Holy Ghost the Sanctifier; Can you think to be saved by the Covenant, which you keep not? O no! your perfidiousness aggravateth your sin and misery, *Eccles.* 5. 4, 5. When thou vowest a vow to God, defer not to pay it, for he hath no pleasure in Fools: Pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay. O bless the Lord, that it is a Covenant of such Grace which is tendered to you, that yet upon true Repentance and Conversion, even your Covenant-breaking shall be forgiven; And therefore penitently cast down your selves before the Lord and believingly cast your selves on Christ, and yield to the teachings, and sanctifying operations of the Holy Ghost; yet know the day of your Visitation, and forsake the Flesh, the Devil, and the World, and turn to God with all your hearts, and give up your selves intirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the Flesh, you shall dye: And if you continue to neglect this great Salvation, there remaineth no more Sacrifice for sin, but a certain fearful looking for of Judgment, and Fire, which shall devour the Adversaries.

Let no Children be privately baptized, nor any Minister forced to baptize them any where, besides in the Publick Assembly, unless upon some special weighty cause; if there be occasion for baptizing the Adult, let the Minister accordingly sute his expressions.



Of Catechizing, and the Approbation of those that are to be admitted to the Lords Supper.

Seeing none can be saved at years of discretion, that do not actually believe, and personally give up themselves in Covenant to God the Father, Son, and Holy Ghost; Therefore as Pa-

rents must do their parts, so Ministers must Catechize the Ignorant, and diligently labour to cause them both to learn the Form of wholesome words (even the Lords Prayer, and the ten Commandments, and some brief, yet full and sound Catechism) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy Obedience to his Lawes.

To this end, let the Minister either every Lords Day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publicly such as are not admitted to the Lords Supper, and take an account of their learning, and understanding the Creed, the ten Commandments, the Lords Prayer, and the Catechism. And let him by questioning and explication, help them to understand them; And let such of the several Families of the Parish come in their turns, when they are called by the Minister to be thus Catechized. Also let the Minister either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place (in the Church or any other fit place) to come to him for personal Instructions, where he may confer with those that are unmeet to be catechized Publickly, or unwilling to submit to it, and there with humble, prudent, serious Instruction and Exhortation, let him endeavour to acquaint them with the substance of Christian Faith and Duty, and to help them to make sure their Calling and Election; and to prepare for Death and Judgment; and exhort them to love, and to good works, and warn them lest they be hardened through the deceitfulness of sin. But let him not in publick or private meddle with Impertinencies, or spend the time about smaller matters, or singular Opinions, nor list people to know things unfit, or unnecessary to be disclosed, nor meddle with matters that do not concern him, as a Minister, to enquire after; But help them to learn, and understand, and practise the Christian Religion expressed in the Catechism.

See the Rubrick for Catechism, and Confirmation in the Common Prayer, and also His Majesties Declaration concerning Ecclesiastical Affairs.

The Catechism.

Let none be admitted by the Minister to the Sacrament of the Lords Supper, till they have at years of discretion understood the meaning of their Baptismal Covenant, and with their own mouths, and their own consent openly before the Church, ratified and confirmed, and also promised, that by the Grace of God, they will ever-

evermore endeavour themselves faithfully to observe and keep such things as by their mouth and confession they have assented to ; And so being instructed in the Christian Religion, do openly make a credible Profession of their own Faith, and promise to be obedient to the Will of God.

A Profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in Word or Deed. And that Profession is incredible, that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must be practice first, that must make words credible, when the person by perfidiousness hath forfeited his Credit. It is not private persons onely, but the Pastors of the Church that must approve of this Profession. Therefore before any are admitted to the Lords Supper, they shall give a good account of their Knowledge, Faith, and Christian Conversation conformable thereunto, unto the Pastors of their respective Congregations, or else shall produce a certificate, that they have been approved or admitted to the Lords Supper in another Congregation, of which they were members, and that by an allowed Minister, upon such approved Profession as aforesaid.

If the person be able and willing, let him before the Congregation give the foresaid account at large of his Knowledge, Faith and Obedience : But if through backwardness, or disability for publick speech, he shall refuse it, let him make the same Profession privately to the Minister, and own it in the Assembly, when the Minister shall declare it, and ask him whether he owns it : But unless it be in case of some extraordinary natural Imperfection, and disability of utterance, let him at least openly recite the Creed, and profess his consent to the Covenant with God the Father, Son, and Holy Ghost.

Let the Minister of every Parish keep a double Register ; one of the Names of all that are there baptized, another of the Names of all that are approved upon their foresaid credible Profession, and so admitted into the number of Communicants, or that have a certificate of such Approbation, regularly, elsewhere performed.

And if Confirmation be continued, let His Majesties Declaration be observed, requiring [That Confirmation be rightly and solemnly performed, by the Information, and with the consent of the Minister of the place.]

Let no Minister be enforced to admit any himself to the Lords Supper,

Of Matrimony.

Supper, who hath been clancularly and irregularly approved.

I hope that after this Approbation, prove scandalous offenders, shall not by the Minister be suffered to partake of the Lords Table, until they have openly declared themselves to have truly repented, and amended their former naughty lives.



Of the Celebration of Matrimony.

BEfore the Solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister, three several Lords days in the Congregation, at the place or places of their most usual abode respectively. And of this Publication, the Minister who is to joyn them in marriage, shall have sufficient Testimony, before he proceed to Solemnize the marriage; the Parents consent being first sufficiently made known.

At the Celebration, the Minister shall either by a Sermon, or other Exhortation, open to them the Institution, Ends, and Use of Marriage, with the conjugal Duties which they are faithfully to perform to each other. And then shall demand of them whether it be their desire and purpose to be joyned together in the Bond of the Marriage-Covenant, and if they answer affirmatively, he shall say to them.

I require and charge you, as you will answer at the dreadfull day of Judgment (when the secrets of all hearts shall be disclosed) that if either of you do know any Impediment by Precontract or otherwise, why you may not lawfully be joyned together in marriage, you discover it, and proceed not.

If no Impediment be discovered by them or others, he shall proceed to Pray.

Gen. 2. 18. & 1.
28. Mal. 2. 15.
1 Cor. 7. 14. 9.
Heb. 13. 4.
Luk. 1. 6.

Most merciful Father, who hast ordained Marriage for mutual help, and for the increase of mankind with a legitimate Issue, and of the Church with a Holy seed, and for prevention of uncleanness: Bless thy own Ordinance to these persons, that entering this State of Marriage in the fear, they

may

may there intirely devote themselves unto thee, and be faithfull in all conjugall Affections and duties unto each other: and if thou blest them with Children] let them be devoted unto thee,

If they be young, it may be said, Bless them with Children, and let them be devoted, &c.

and accepted as thine own, and blessed with thy grace, and educated in the fear. Subdue those corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations

to impiety, worldliness, unquietness, discontent or disaffection to each other, or to any unfaithfulness to thee or to each other; make them meet helps to each other in the fear, and in the lawful management of the affairs of this world. Let them not hinder, but provoke one another to love and to good works, and foreseeing the day of their separation by death, let them spend their days in an holy Preparation, and live here together as the Heirs of life that must resort at the great marriage day of the Lamb, and live for ever with Christ and all the holy Angels and Saints in the presence of thy glory. Amen.

Eph. 5. 22, &c.
Mal. 2. 15, 16.
Psal. 127 3.
Mat. 19. 13, 14.
Deut. 29. 11, 12.
Ezek. 16 8.
Psa. 20. 7.
Eph 6 4.
1 Pet. 3 1, 7.
1 Tim 3. 11. &
5, 13 14.
1 Cor. 7 5 29.
Gen. 2. 18.
Psa. 5. 18.
Heb. 10. 26.
1 Cor. 7. 29.
Luk. 12. 40.
1 Pet. 3. 7.
Rev 19 7.
Joh. 17. 24.

The Woman if she be under Parents or Governours, being by one of them, or some deputed by them, given to be married, the Man with his Right hand shall take the Woman by the Right hand, and shall say,

I A. do take thee B. to be my Married Wife, and do promise and Covenant in the presence of God, and before this Congregation, to be a loving and faithful Husband to thee, till God shall separate us by death.

Then the Woman shall take the Man by the Right hand, with her Right hand, and say,

I B. do take thee A. to be my married Husband, and I do promise and Covenant in the presence of God, and before this Congregation, to be a loving, obedient, and faithful Wife unto thee, till God shall separate us by death.

Then let the Minister say,

These two persons A. and B. being lawfully married accord-

ing to Gods Ordinance, I do pronounce them Husband and Wife. And those whom God hath consoyned, let no man put asunder.

Next he may read the Duty of Husbands and Wives out of *Ephes.* 5. 2. *Col.* 4. 2. *1 Pet.* 3. and *Psalms* 128. or some other pertinent Psalm may be said or sung: And let the Minister exhort them to their several duties, and then Pray:

Gen. 28. 3. Tit.
1. 15. 1 Tim 4.
5. 1 Cor. 10. 31
1 Thes. 3. 12.
Eph. 5. 25.
Gal. 5. 22.
Rom. 8. 1, 13.
Gal. 6. 8.

Most merciful Father, let thy Blessings rest upon these Persons, now joyned in lawful Marriage, Sanctifie them and their Conversations, their Family, Estates, and Affairs unto thy Glory. Furnish them with love to thee and to each other, with meekness, patience and contentedness. Let them not live unto the Flesh, but unto the Spirit, that of the Spirit they may reap everlasting Life, through Jesus Christ our Lord and Saviour. Amen.

Then let him conclude with a Benediction.

God Almighty, the Creator, Redeemer and Sanctifier, bless you in your Souls and Bodies, Family and Affairs, and preserve you to his heavenly Kingdom. Amen.



The Visitation of the Sick, and their Communion.

THe Visitation of the Sick being a private Duty, and no part of the Publick Liturgy of the Church, and the case of the sick being so exceeding various, as to soul and body; and it being requisite that Ministers be able to suit their Exhortations and Prayers to the condition of the sick, let the words of such Exhortations and Prayers be left to their Prudence.

So urgent is the necessity of the sick, and so seasonable and advantagious the opportunity, that Ministers may not negligently

gently over-pass them, but in love and tenderness instruct them according to their several Conditions; Endeavouring the Conversion of the ungodly, the strengthening of the weak, and comforting such as need Consolation, directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and miscarriages of their lives, the vanity of the World, their necessity of a Saviour, the sufficiency of Christ, the Certainty and Excellency of the Everlasting Glory; Exhorting them to repentance and to faith in Christ, and to set their affections on the things above; And (if they are penitent believers) comfortably to hope for the Kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; Resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory. And being willing, if it be their appointed time, to depart and be with Christ: and they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance, and to make a pious, just, and charitable disposal of their Worldly Estates.



The Order for Solemnizing the Burial of the Dead.

IT is agreeable to nature and Religion, that the Burial of Christians be solemnly and decently performed; as to the cases; Whether the Corps shall be carried first into the Church, that is to be buried in the Church-yard; And whether it shall be buried before the Sermon, Reading, or Prayer, or after, or in the midst of the reading, or whether any Prayer shall be made at the grave, for the living; Let no Christians uncharitably judge one another about these things, let no people keep up groundless usages, that being suspicious, grieve their Minister and offend their Brethren. Let no Minister that scrupleth the satisfying of peoples ungrounded desires in such things

things, be forced to do it against his Conscience, and let Ministers that do use any of these Customs or Ceremonies, have liberty, when they suspect that the people desire them upon some Error, to profess against that Error, and teach the people better.

Whether the Minister come with the Company that brings the Corps from the house, or whether he meet them, or receive them at the burial place, is to be left to his own discretion. But while he is with them, let him gravely discourse of mans Mortality, and the usefull truths and duties thence to be inferred: And either at the Grave, or in the Reading place, or Pulpit, by way of Sermon, according to his discretion. Let him (at least if it be desired) instruct and exhort the people concerning death, and the life to come, and their necessary preparation; seeing the spectacle of Mortality, and the season of mourning, do tend to prepare men for a sober considerate entertainment of such Instructions: and he may read such Scriptures as may mind them of Death, Resurrection, and Eternal life, as 1 Cor. 15. or from *verse* 10. to the end, And Job 1. 21. & 19. 25, 26, 27. John 11. 25, 26. & 5. 28, 29. And his Prayer shall be suited to the occasion.

When ever the Rain, Snow, or Coldness of the season, make it unhealthfull to the Minister or People to stand out of doors, at least then let the Reading, Exhortation, and Prayers, be used within the Church.



*Of Extraordinary Dayes of Humiliation,
and Thanksgiving, and Anniver-
sary Festivals.*

WHen great afflictions lye upon the Church, or any special part or members of it, or when any great sins have been Committed among them, it is meet that in publick, by fasting and prayer, we humble our selves before the Lord, for the averting of his displeasure.

displeasure; and on such occasions it is the Pastors duty to confess his own, and the peoples sins, with Penitence, and tenderness of heart, and by his Doctrine and Exhortation, to Endeavour effectually to bring the People to the sight and sense of their sin, and the deserts of it, and to a firm Resolution of better obedience for the time to come, being importunate with God in Prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the Church (having opportunity) is to Assemble for publick Thanksgiving unto God, and the Minister to stir up the people to a lively sense of the greatness of those mercies, and joyfully to Celebrate the praises of God, the Authour of them. And it is not unmeet in these dayes to express our joy in Feasting and outward signes of Mirth, provided they be used moderately, spiritually, and inoffensively, and not to gratifie our sensual desires, and that we relieve the poor in their necessities (which also on daies of Humiliation and other Seasons, we must not forget.) The occasions of such daies of Humiliation and Thanksgiving being so various, as cannot be well suited by any standing forms, the Minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it be not unlawful or unmeet to keep Anniversary Commemoration by Festivals, of some great and notable mercies, to the Church or State, the memory whereof should be transmitted to posterity; nor to give any persons their due honour who have been the Instruments thereof: yet because the Festivals of the Churches Institution now observed, are much abused, and many sober Godly persons, Ministers, and others, are unsatisfied of the Lawfulness of the Celebrating them as Holy daies, let the abuse be restrained; and let not the Religious observation of those daies by publick Worship, be forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.



Of Prayer and Thanksgiving for Particular Members of the Church.

BESIDES the Petitions that are put up for all in such distresses, in the Generall Prayer, it is meet that Persons in dangerous sickness,

sickness, or other great affliction of Body or Mind; and Women that are near the time of Child-bearing, when they desire it, shall be particularly recommended to God in the Publick Prayers of the Church. Because all the members constitute one body, and must have the same care one for another, as suffering all with one that suffereth, and rejoicing all with one that is honoured. And the effectual fervent prayer of the righteous, especially of the whole Congregation, availeth much with God. But because diseases, distresses, and grief of mind, are so various that no forms that are Particular can suit them all; And because every Minister should be able to suit his Prayers to such various Necessities of the people: We desire, that it may be left to his discretion to pray for such according to their several Cases, before or after Sermon. But we desire that except in case of sudden necessity, they may send in their Bills of Request to him, the night before, that he may consider of their cases, and may publish only such, and in such Expressions, as in prudence he shall judge meet for the Ears of the Assembly.

In the more ordinary Cases of persons in sickness, danger, and distress, and that are delivered from them; these following Prayers may be used, or such like.

A Prayer for the Sick, that is in hopes of Recovery.

Most merciful Father, Though our Sin doth find us out, and we are justly afflicted for our Transgressions, yet are we not consumed in thy wrath; but thou punishest us less than our Iniquities do deserve; though thou causest Grief, yet wilt thou have compassion according to the multitude of thy mercies, for thou dost not willingly afflict and grieve the Children of men: Thou rebiddest the spirit of the humble, and the heart of the Contrite ones, for thou wilt not contend for ever, neither wilt thou be always wroth, for the spirit would fall before thee, and the Soul which thou hast made. Look down in tender mercy on the affliction of this thy Servant; O Lord, rebuke him not in thy wrath, neither chasten him in thy hot displeasure. All his desire is before thee, and his groaning is not hid from thee; Have mercy upon him, O Lord, for he is weak. O Lord heal him, whose Bones and Soul is bare. At Death there is no remembrance of thee, In the Grave who shall give thee thanks? Remember that

Num. 32. 23.

Ex. 23. 41.

Am. 3. 22.

Ezra 9. 13.

Am. 3. 32. 33.

Isa. 57. 15, 16.

Ps. 7.

Isa. 25. 18.

Ps. 1.

Ps. 38. 9.

Ps. 2, 3, 5.

Ps. 78. 39.

we

we are but flesh, a ~~Wind~~ that passeth away and cometh not again: wilt thou break a leaf or ten to and fro, and wilt thou pursue the dry stubble? Remember not the Iniquities of his youth, or his transgressions: look upon his Affliction, and his pain, and forgive all his sins. Though the sorrows of Death do compass him about, yet if it be for thy glory and his good recover him, and let him live and praise thy Name. Rebuke his sickness, direct unto such means as thou wilt bless. In the time of his trouble we call upon thee, do thou deliver him, and let him glorifie thee; hold ever shew him the sin that doth offend thee, let him search and try his wares, and confess and turn from his Iniquity; and let it be good for him that he was afflicted. Let this be the fruit of it to purge and take away his sin, That being chastened of the Lord, he may not be condemned with the World. And though chastisement for the present seemeth not to be joyous, but grievous, yet afterwards let it yield the peaceable fruit of Righteousness to this thy Servant, that is exercised therein. In the mean time, O Lord, be thou his Portion, who art good to the Soul that seeketh thee, and waiteth for thee. Let him patiently and silently bear thy yoke, let him hope and quietly wait for thy salvation: Considering that thou wilt not cast off for ever that thy anger is but for a moment, but in thy favour is Life. Weeping may endure for a night, but joy cometh in the morning: and that whom thou lovest, thou chastenest, and scourgest every son whom thou receivest; and that if he endure Chastening, thou dealest with him as a Son. If he be recovered, let him devote himself entirely to thy glory: That when thou hast put off his sackcloth and mourning, and girded him with gladness, he may speak thy praise, and give thee thanks. If he receive the sentence of Death in himself, let it cause him to trust in thee that raisest the dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: Therefore suffer not his hope to faint: but though his outward man perish, yet let his inward man be renewed from day to day: and let him live by faith, and look at the things which are not seen, even at the exceeding eternal weight of glory. Let him be found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who through death, destroyed the Devil that had the power of death; That he may find that death hath lost his sting, and Triumph over it by Faith in him, through

Job 13. 25.
Psal. 25. 7, 18,
& 116. 3. 11.
38. 16, 19.
Psal. 119. 175.
Luke 4. 39.
Isa. 38. 21. Psal.
50. 15. Job 10
2. Psal. 139. 13
Lam. 3. 40.
Psal. 119. 71.
67.

Isa. 27. 9.
1 Cor. 11. 32
Heb. 12. 11.
Lam. 3. 24, 25
26, 27, 31.
Psal. 30. 5.
Heb. 12. 6, 7.
Isa. 38. 19, 20.

Psal. 116. 9, 12
&c.
Psal. 30 11, 12
2 Cor. 1. 9.
& 4. 16.
& 5. 8.

Heb. 10. 38.

2 Cor. 14. 18.

17.

Phil. 3. 9.

1 Cor. 10. 1.

Heb. 2. 14.

1 Cor. 15. 5.

Rom. 8. 37.

Col. 3. 1.

ch. 20. 17, &

4. 23, & 17,

6.

& 17. 24.

Phil. 1. 2.

Gal. 16. 11.

whom we are made more than Conquerors. That by Faith and love, his soul may now ascend with Christ, that ascends unto his Father and our Father, and to his God and our God, and is gone to prepare a place for us, and hath promised, that where he is, there his servants shall be also: That they may behold the glory which thou hast given him. Magnifie thy self in his Body whether by life or death, and safely bring him into thy glorious presence, where is fulness of Joy, and Everlasting pleasures, through Jesus Christ our Life and Righteousness, Amen.

A Prayer for Women drawing near the time of Childe-bearing.

Tim. 2. 14.

Gen. 3. 16.

Tim. 2. 15.

Gal. 46. 1.

2. 37. 3.

ch. 16. 12.

Deut. 28. 4.

Cor. 1. 10, 11

S. m. 2. & 1,

8.

Most merciful Father, who hath justly Sentenced Woman, that was first in the Transgression, to great and multiplied sorrows, and particularly in sorrow to bring forth Children; yet grantest preservation and relief, for the propagation of Mankind. Be merciful to this thy servant, be near her with thy present help, in the needful time of trouble, and though in Travail she hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the Anguish, for joy that a Child is born into the World. Bless her in the fruit of her womb, and being safely delivered, let her return thee hearty thanks, and devote it and the rest of her life to thy service, through Jesus Christ our Saviour, Amen.

A Thanksgiving for those that are restored, from Dangerous Sicknes.

El. 30. 2, & 3.

& 66. 20,

30. 3.

103. 3, 4.

38. 10, 12.

26. 3, 13.

Gal. 103. 5.

1. 38. 11.

Gal. 27. 13.

Gal. 32. 4, 5,

106, 23.

32. 6, 7.

73, 26.

73, 1.

34. 19.

73. 19, 23;

We thank thee, O most Gracious God, that thou hast heard us when we cryed unto thee, for thy servant in his weakness and distress, that thou hast not turned away our Prayer, nor thy mercy from him: we cryed to thee, and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that he should not go down into the Pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with loving kindness, and tender mercies, thou hast not deprived him of the residue of his years; thou hast repented thee of the Evil: His Age is not departed; Thou hast renewed his youth, and given him to see man, with the Inhabitants of the World; And to see the Goodnesse of the Lord, in the land of the living, day and night

thy

thy hand was ready upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin: for thou art a hiding place, thou preservest us from trouble, when our flesh and our heart faileth us, thou art the strength of our heart, and our portion for ever; indeed Lord thou art good unto thine Israel; Even to such as are clean of heart; many are the afflictions of the Righteous, but thou deliverest them out of all; Though all the day long they be afflicted, and chastened every morning, yet are they continually with thee; Thou holdest them by thy right hand, thou art a present help in trouble, when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication, Let him offer unto thee, the sacrifice of thanksgiving; and pay his vows to the most high; and take the Cup of Salvation, and call upon thee all his days: let him be wholly devoted to thy praise, and glorify thee in Soul and Body, as being Thine, and seasonably depart in peace unto thy glory: through Jesus Christ our life and righteousness. Amen.

Psal. 60. 1.
& 46. 1.
Psal. 116. 1,
18, 13, 14.
Isa. 38. 10.
1 Cor. 6. 20
Luke 2. 29.
1 Cor. 1. 30



A Thanksgiving, for the deliverance of Women, in Child-bearing.

WE return thee thanks Most Gracious God, That thou hast heard our Prayers for this thy hand-maid; and hast been her help in the time of her necessity, and delivered her from her fears and sorrows: death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; Thou makest the Barren to keep house, and to be a joyful Mother of Children. We thank thee, that thou hast given thy servant, to see the fruit of her Womb, and that thou hast brought her again to thy Holy assembly, to go with the multitude to thy House, and worship thee with the voice of joy and praise, that she may enter into thy gates with thanksgiving, and into thy Court with praise, and we may all be thankful to thee on her behalf, and speak good of thy Name; Thou art good, O Lord, to all, and thy tender mercies are over all thy works, thou preservest them.

Psal. 34. 3.
Rev. 1. 18.
1 Sam. 2. 6
Psal. 113. 9
& 127. 3.
& 42. 4.
& 110. 4.
& 145. 9. 2
14.
19.
Deut. 28. 8.
Psal. 133. 3.

98
 La. 44.3.
 Deut. 8. 11, 14.
 Psal. 116. 15.
 3. 20. Mal. 2.
 15. I Cor. 7. 14.
 Eph. 6. 4.
 Deut. 6. 6.
 Prov. 6. 33.
 Josh. 24. 15.
 Zech. 14. 20.
 1. Psal. 91. 4.
 Joh. 2. 15.
 Phil. 3. 1, 18.
 Cor. 7. 31, 29.
 10. Psal. 23. 3.
 6 Jude 24.

them that love thee; thou raisest up them that are bowed down; thou fulfillst the desire of them that fear thee, thou also dost bear their cry, and save them, command thy blessing yet upon thy servant and her off-spring; Let her not forget thee and thy mercies, but let her devote the life which thou hast given her to thy service, and educate her off-spring as a Holy seed, in the nurture and admonition of the Lord, and as thou hast said, that thy curse is in the house of the wicked, but thou bledest the habitation of the just; let her, and her house serve thee, and let holiness to the Lord be written upon all wherewith thou bledest her; Let her make thee her refuge and habitation; Give her the ornament of a meek and quiet spirit, which in thy sight is of great price, let her not love the world, nor mind earthly things, but use the world as not abusing of it: Seeing the time is short, and the fashion of this world passeth away; Restore her Soul, and lead her in the paths of righteousness; though she must walk through the valley of the shadow of death, let her fear no evil; Let thy goodness and mercy follow her all the days of her life, and let her dwell for ever in thy Glorious presence; Through Jesus Christ our Lord and Saviour.

Amen.

If the Child be dead, those passages which imply it's living must be omitted, and if the Woman be such as the Church hath Cause to judge ungodly, the Thanksgiving must be in words more agreeable to her condition, if any be used.



Of Pastoral Discipline, Publick Confession, Absolution, and Exclusion from the Holy Communion of the Church.

THE Recital of the Curses are said in the Book of Common Prayer, to be instead of the godly Discipline of the primitive Church, till it can be restored again, which is much to be wished, which is the putting of notorious Sinners

Sinners to open Penitence; His Majesties Declaration concerning Ecclesiastical Affairs, determineth that all publick diligence be used for the Instruction and Reformation of scandalous Offenders, whom the Ministers shall not suffer to partake of the Lord's Table, untill they have openly declared themselves to have truly repented and amended their former naughty lives, provided there be place for due Appeals to Superiour Powers.

And the Law of Christ commandeth, if thy Brother trespass against thee, go and tell him his faults between him and thee alone, if he shall hear thee, thou hast gained thy Brother, but if he will not hear thee, then take to thee one or two more, that in the Mouth of two or three Witnesses, every word may be established, and if he shall neglect to hear them, tell it unto the Church, but if he shall neglect to hear the Church, let him be unto thee as an Heathen man, or as a Publican. *Math.* 18. 15, 16, 17. And it is the Office of the Pastors of the severall Congregations, not only to teach the People in General, and guide them in the Celebration of the publick Worship, but also to oversee them, and watch over each Member of their Flock particularly, to preserve them from Errours, Heresies, Divisions, and other Sins, defending the Truth, confuting Gain-sayers and Seducers, instructing the Ignorant, exciting the Negligent, encouraging the Despondent, comforting the Afflicted, confirming the Weak, rebuking and admonishing the Disorderly and Scandalous, and directing all according to their needs in the matters of their Salvation, and the People in such needs should have ordinary recourse to them, as the Officers of Christ, for Guidance, and Resolution of their Doubts, and for Assistance in making their Salvation sure; and in proving, maintaining, or restoring the peace of their Consciences, and spiritual Comfort.

If therefore any Member of the Church be a scandalous Sinner, and the Crime be either notorious or fully proved, let the Pastor admonish him, and set before him the particular Command of God which he transgresseth, the Supream Authority of God which he despiseth, the Promises and Mercies which he treadeth under foot, and the Curse and dreadful Condemnation, which he draweth upon himself, let this be done with great Compassion and tender Love to the Offenders Soul, and with gravity, reverent and serious importunity, as becometh men employed on the behalf of God, for the saving of a Soul, and yet with Judgement, and cautelous Prudence, not taking that for Sin which is

no Sin, nor that for a gross and scandalous Sin, which is but an ordinary humane frailty, not dealing as unreverently with a Superiour as with an Inferiour, nor making that publick which should be concealed, nor reproving before others when it should be done more secretly, nor speaking unseasonably to those who through Drink or Passion are incapable of the benefit, nor yet offending by bashfulness, or the fear of man, or lukewarmness, negligence, or sleighting over great Offences, on the other extream.

Prudence also requireth them to be cautelous of over-medling, where the Magistrates honour, or concernment, or the Churches unity, or peace, or the reputation of others, or the interest of their Ministry requireth them to forbear.

These Cautions observed, If the scandalous Offender continue impenitent, or unreformed, after due admonitions and Patience, let the Pastor in the Congregation when he is present rebuke him before all, that the Church may sufficiently disown the Crime, and others may see the odiousness and danger of the Sin. But let this also be with the Love, and Seriousness, and Prudence, before mentioned.

If the Offender in obstinacy will not be there, the Pastor may open the Crime before the Congregation; And present or absent (in case he remain impenitent) if the Case will bear so long delay, it is convenient, that the Pastor publicly pray for his conviction and repentance, that he may be saved.

And this he may do one, or two, or three, or more daies, as the nature of the Case, and Prudence shall direct him.

If during these means for his Recovery (after the Proof of the Crime) there be a Communion of the Church in the Lord's Supper, Let the Pastor require him to forbear, and not suffer him to partake of the Lords Table.

If yet the Offender remain impenitent, let the Pastor openly declare him unmeet for the Communion of the Church, and require him to abstain from it, and require the Church to avoid Communion with him. And let him bind him by the denunciations of the threatnings of God, against the impenitent.

But before this is done, let no necessary Consultation, with other Pastors, or Concurrence of the Church be neglected: And after let there be place for due Appeals, and let Ministers consent to give account when they are accused of Mal-administration.

But

But if after private Admonition (while the offence is such, as requireth not publick confession) the Sinner be penitent, let the Minister privately apply to his consolation the promises of the Gospel, with such cautelous prudence, as is most suitable to his condition :

And if he repent not till after publick admonition, or that the scandal be so great and notorious, as that a publick Confession is necessary, let him at a seasonable time appointed by the Pastor, with remorse of Conscience, and true contrition, confess his sin before the Congregation, and heartily lament it, and clear the honour of his Christian profession which he had stained, and crave the Prayers of the Church to God for pardon, and reconciliation through Christ, and also crave the Ministerial Absolution and Restauration to the Communion of the Church, and profess his resolution to do so no more ; but to live in new obedience to God, desiring also their prayers for corroborating and preserving grace.

It is only a credible profession of Repentance, that is to be accepted by the Church.

The foregoing Cautions must be carefully observed in such confessions, that they be not made to the injuring of the Magistrate, or of the Church, or of the reputation of others, or of the Life, Estate, or Liberty of the Offender, or to any other shame than is necessary to the manifesting of his Repentance, and the clearing of his Profession, and the righting of any that he hath wronged, and the honour and preservation of the Church.

When he hath made a credible profession of Repentance, It is the Pastors duty, Ministerially to declare him pardoned by Christ, but in conditional terms. [If his Repentance be sincere] And to absolve him from the censure of non-Communion with the Church, if he was under such a censure before his penitence, and to declare him meet for their Communion, and to encourage him to come, and require the Church to entertain him into their Communion with gladness, and not upbraid him with his fall, but rejoyce in his recovery, and endeavour his confirmation and preservation for the time to come : And it is his duty accordingly to admit him to Communion, and theirs to have loving Communion with him: All which the penitent person, must beleevingly, lovingly, and joyfully receive. But if any by Notorious perfidiousness, or frequent Covenant breaking have forfeited the credit

of their words, or have long continued in the sin which they do confess, so that their forsaking it hath no proof; The Church then must have testimony of the Actual Reformation of such as these, before they may take their professions and promises as credible; Yet here the difference of persons and offences is so great; that this is to be much left to the prudence of Pastors that are present, and acquainted with the persons, and Circumstances of the Case. In the transacting of all this, these following Forms, to be varied as the variety of Cases do require; may be made use of.



A Form of Publick Admonition to the Impenitent.

The sin may
be named and
aggravated
when it is con-
venient.

A B. you are convict of gross and scandalous sin, you have been admonished and intreated to repent. The promises of mercies to the Penitent; and the threatnings of God against the Impenitent, have not been concealed from you; we have waited in hope for your repentance, as having compassion on your Soul, and desiring your Salvation; but we must say with grief, you have hitherto disappointed us; We are certain from the Word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish, *Luke 13. 3, 5. Acts 5. 31. Luke 12. 47.* To acquaint you publickly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O! blame us not, if knowing the terrors of the Lord, we thus perswade you, and are loth to leave you in the power of Satan, and loth to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

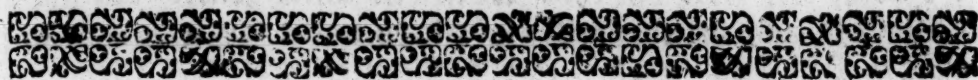
Be it known unto you therefore, that it is the God of Heaven and Earth, the great, the jealous, and the terrible God, whose Laws you have broken, and whose Authority you despise; you refuse his government, who is coming with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly of their ungodly deeds, and speeches, who hath told us that evill shall not dwell with him. The Foolish shall not stand in his sight: He

He hateth all workers of iniquity (*Jude 14, 15. Psalm 5. 4, 5.*) The ungodly shall not stand in judgement, nor sinners in the Congregation of the Righteous, (*Psalm 15, 6.*) God hath not made his Lawes in vain. Though the wicked contemn God, and say in their hearts, he will not require it, (*Psalm. 10. 13.*) Yet their damnation slumbereth not, they are reserved to the day of judgement, to be punished (*2 Pet. 2, 3, 9.*) And he seeth that their day is coming; (*Psalm. 37. 13.*) If men cut off the lives of those that break their Laws, will God be out-faced by the pride, and stubbornness of sinners? He will not; you shall know he will not; He threatneth not in jest. Who hath hardened himself against him and hath prospered (*Job 9. 4.*) Are you not as chaffe and stubble, and is not our God a consuming fire, (*Psalm. 1. 4. Isa. 5. 24. Heb. 12. 19.*) If Briars and Thorns be set against him in Battel, will he not go through them, and burn them up together (*Isa. 27. 4.*) Can your heart endure, or your hands be strong in the day when God shall deal with you? It is the Lord that hath spoken it, and he will do it. *Ezek. 22. 14.* What will you do, when you must bear with the pains of Hell from God, that now, can scarce endure to be thus openly and plainly warned of it; If we to please you should be silent and betray you, do you think the God of Heaven, will fear, or flatter you, or be unjust to please a worm. Do you provoke the Lord to Jealousie, are you stronger then he. (*1 Cor. 10. 22.*) O man! for your souls sake, let not Satan abuse your understanding, and sin be fool you, must you not die? And doth not Judgment follow, when all secrets shall be opened, and God will no more entreat you to confesse. (*Heb. 9. 7. Matth. 10. 26.*) Behold the Judge standeth at the door; (*Jam. 5. 9.*) will sin go then with you for as light a matter as it doth now? Will you then deny it, or will you stand to all the reasonings, or excuses, by which you would now extenuate or cover it? Will you defend it as your friend? and be angry with Ministers and Reprovers as your Enemies. Or will you not mourn at last (with weeping and gnashing of teeth) And say; How have I hated Instruction, and my heart despised Reproof? And have not obeyed the voice of my Teachers, nor inclined mine Ear to them that Instructed me. (*Pro. 5. 11, 12, 13. Mat. 13. 42, 50.*) O that you were wise, that you understand this, and that you would consider your latter End, (*Deut. 32. 29.*) beleeve Gods wrath before you feel it: be convinced by the word and servants of the Lord, before you are confounded by the dreadfulnesse of his Majesty; yet there is hope, but shortly there

Of Pastoral Discipline.

will be none, if you neglect it; yet if you confess and forsake your sins, you shall have mercy, but if you cover them, you shall not prosper; (Prov. 28. 13.) And if being oft reprov'd, you harden your neck, you shall suddenly be destroyed, and that without remedie. (Prov. 29. 1.) Be not deceived, God is not mocked: whatsoever you sow, that shall you also reap. (Gal. 6. 7.) O man! you know not what it is to deal with an offended, and revenging God. Nor what it is to hear Christ say, Depart from mee ye workers of Iniquity; I never knew you, Depart from me ye wicked into everlasting fire, (Matth. 7. 23. and 25. 41.) You know not what it is to be shut out of Heaven, and concluded under utter desperation, and in Hell to look back upon this obstinate Impenitence; and rejecting of the mercy that would have saved you; and there to have Conscience telling you for ever, what it is that you have done; Did you not know what this is, could you think a Penitent confessing and forsaking your sin to be a condition too hard for the preventing of such a doleful state? O no! you know not what a case you are casting your immortal soul into. The Lord give you repentance, that you may never know it by experience. To prevent this, is our businesse with you: We delight not to displease or shame you. But God hath told us, [That if any do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, Jam. 5. 20.] I do therefore by the Command, and in the name of Iesus Christ, require and beseech you, that you do without any more delay, confesse your sins and heartily bewail them; and beg pardon of them, and resolve and promise by the help of God to do so no more, And blesse God that you have an advocate with the Father Iesus Christ the righteous, whose blood wil cleanse you from your sins; if you penitently confess them, (1 John 1. 7, 9. and 2. 1, 2.) and that mercy may be yet had on so easie terms. If you had any sense of your sin and misery, or any sense of the dishonor don to God, or of the wrong that you have don to others, & of the usefulness of your penitent confession, and amendment, to the reparation of all these, you would cast your self in the dust, in shame & grief before the Lord, and before the Church: To day therefore, If you will hear his voice, harden not your heart, lest God forsake you, and give you over unto your own hearts lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest, (Psalm. 95. 8, 12. and 81. 11, 12.) And then God and this Congregation, will be Witnesses that you were warned; and

your blood will be upon your own head. But if in Penitent confession, you flie to Christ, and loath your self for your iniquities, and heartily forsake them, I have Authority to promise you free Forgiveness, and that your Iniquitie shall not be your Ruine, (Luk. 24. 4, 7. Ezek. 18. 30, 31, 32.)



A Form of Confession, to be made before the Congregation.

I Do confesse befoze God, and this Congregation, that I have greatly sinned. * I have offended, and dishonoured God, wronged the Church, and the Soules of others, I have deserved to be forsaken of the Lord, and cast out of his presence and the communion of Saints, into desperation, and remedlesse misery in Hell, I am no moze woorthy to be called thy Son, or to have a name or place among thy Servants: I do here declare mine iniquity, and am sorry for my sins; They are gone ower my head as a heavy burden, they are too heavy for me, they take hold upon me, I am ashamed, as unworthy to look up towards Heaven, but my hope is in the blood and grace of Christ, who made his life a sacrifice for sin, came to seek and save that which was lost; whose grace aboundeth, where sin hath abounded, the Lord be merciful to me a sinner: I humbly beg of the Congregation, that they will earnestly pray, that God will wash me thoroughly from mine Iniquity, and cleanse me from my sin, that he will forgive them, and blot them out, and hide his Face from them, and remember them no moze, that he will not cast me away from his Presence, nor forsake me as I have forsaken him, nor deal with me according to my deserts: But that he will create in me a clean heart, and renew a right spirit in me, and grant me the joy of his Salvation; and I beg pardon of the Church, and all that I have wronged: and resolve by the grace of God to do so no moze; but to walk moze watchfully as befoze the Lord, and I desire all that are ungodly, that they think never the worse of the Lawes, or waies, or servants of the Lord for my misdoings; For if I had been ruled by God, and by

Jos. 7. 19. Pro.
28. 13. Psal. 32.
5. Exo. 10. 16.
Gal. 1. 13.
2 Chro. 15. 2.
Gen. 4. 16. Pf.
51. 11. Mat. 27.
5. Luke 15. 21.
Mat. 12. 8. Pf.
38. 18, 4 & 40.
12. Luk. 13. 13.
1 Tim. 1. 1. Heb.
9. 26. Luke 19.
10. Rom. 5. 10.
Iam. 5. 16.
Psal. 51. 2, 1, 9.
Heb. 8. 12. Psal.
51. 11, 27. & 9.
& 103. 10.
Psal 51. 10, 12
2 Cor. 2. 7, 10.
Iohn. 8. 11.
Mark 13. 37.
Psal. 73. 1, 15.
Eccl. 8. 12.
2 Chro. 20. 20.
Iam. 1. 13, 14.
Psal. 5. 5.
1 Iohn 3. 4.
Gal. 6. 1.

1 Cor. 10. 11. his servants, I had never done as I have done? There is nothing
 12. 2 Sam. 11. 2. in Religion that befriendeth sin, there is nothing so contrary to it,
 Gen. 3. 6. Mat. as God and his holy Laws, which I should have obeyed. Rather
 26. 41, 75. Heb. let all take warning by me, and avoid temptations, and live not
 12. 28. 1 Cor. carelessly, and hearken not to the inclinations, or reasonings of
 9. 25, 26, 27. the flesh, nor trust not their weak and sinful hearts, but live in
 2 Chron. 25. 16. godly fear, and watchfulness, and keep under the flesh, and keep
 Eph. 3. 16. close to God, and hearken to the faithful counsel of his servants,
 John 5. 14. and intreat your Prayers to God, that I may be strengthened by
 his grace, that I may sin thus no more, lest worse befall me.



A Form of Prayer for a Sinner Impenitent, after Publick Admonition.

2 Cor. 5. 11. **M**ost gracious God, according to thy command we
 Mat. 3. 7. have warned this sinner, and told him of thy threaten-
 Prov. 29. 1. ings, and foretold him of thy certain terrible Judge-
 1 Cor. 10. 22. ments, that he might fly from the wrath to come, but,
 Luke 23. 24. alas, we perceive not that he repenteth, or relenteth, but
 Aa. 8. 22, 23. hardneth his heart against reproof; as if he were able to contend
 Aa. 11. 18. with thee, and overcome thy power; O let us prevail with thee
 2 Tim. 2. 25, 26. for grace, that we may prevail with him for Penitent confession
 John 11. 40. and reformation, O pity a miserable sinner! miserable, as that
 1 Tim. 4. 2. he leaveth not to heart his misery, nor pitteth himself. O save
 Eph 4. 19. Psa. him from the Gall of Bitterness, and from the Bonds of his
 81. 12, Rom. 2. Iniquity? give him repentance unto life; that he may recover
 4, & 5, 6. himself out of the snare of the Devil, who is taken captive by him
 at his Will. Give him not up to a blinde minde, to a seared con-
 science, a heart that is past feeling, nor to walk in his own coun-
 sels, and after his own lusts; Let him no longer despise the rich-
 es of thy goodness, and forbearance and long-suffering, nor with
 a hardened impenitent heart, treasure up wrath, against the day
 of wrath and revelation of thy righteous Judgement, who wilt
 render to every man according to his Deeds, even to them that are
 contentious and obey not the truth, but obey unrighteousness, in-
 dignation, and wrath, tribulation and anguish, upon every

soul of man that doeth evil. Let him be sure that the judgement of God is according to truth, against them that commit such things, and let him not think in his impenitency to escape thy judgement; O suffer him not, when he heareth the threatenings of thy Word, to blesse himself in his heart, and say, I shall have peace, though I walk in the Imaginations of my heart, and add sin to sin, lest thy Anger and Jealousie smoke against him, and thou wilt not spare him, but blot out his name from under Heaven, and all thy curses lie upon him, and thou separate him to Evil, even to the worm that dieth not, and to the fire that is not quenched. O save him from his sins, from his Impenitencie, and the Pride and Stubbornness of his heart: O save him from the Everlasting Flames, and from thy wrath, which he is the more in danger of; because he feelleth not, and feareth not his danger; Let him know how hard it is for him to kick against the Pricks, & how woful to strike against his maker, lay him at thy footstool in sackcloth, and ashes, in tears and lamentation, crying out, Who unto me that I have sinned, and humbling his soul in true contrition, and loathing himself, and begging thy pardoning and healing grace, and begging the Prayers and Communion of thy Church, and resolving to sin fully no more, but to live before thee in uprightnesse and obedience all his daies: O let us prebail with thee for the Conversion of this Impenitent sinner, and so for the saving of his soul from death, and the hiding, and pardoning of his sins; that he that is lost may be found, and he that is dead may be alive, and the Angels of Heaven, and we thy unworthy servants here on Earth may rejoyce at his repenting, let us see him restored by thy grace, that we may joyfully receive him into our Communion, and thou mayest receive him at last into thy heavenly Kingdom, and Satan may be disappointed of his Prey; for thy mercy sake, through Jesus Christ our Lord and only Saviour. Amen.

8,9.

2,3.

Deut. 29. 19.

20, 21.

Mark 9. 24.

Mat. 1. 21.

Deut. 9. 17.

2 Cor. 6. 2.

Luk. 19. 41, 42.

Prov. 28. 14.

Act. 9. 5.

Isa. 45. 9.

Joel 2. 1, 2, 3.

Lam. 5. 16.

Psa. 51. Jam. 5.

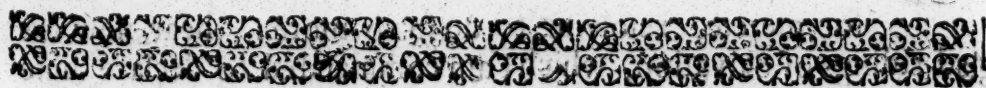
20. Luk. 32. 10.

Gal. 6. 1.

Luke. 15. 27.

Ezek. 33. 14, 16.

2 Tim. 2. 26.



A Form of Rejection from the Communion of the Church.

Jesus Christ, the King and Lawgiver of the Church hath com- Luke 19. 27.
manded that [If a Brother trespass against us, we go and tell him Mic. 4. 2.
his

Mat. 18. 15, 16. his fault between him and us alone, and if he will not hear us, we shall then take with us, one or two more, that in the mouth of two or three Witnesses, every word may be Established; And if he shall neglect to hear them, that he tell it to the Church, and if he neglect to hear the Church, that he be to us a *Heathen Man*, and a *Publican*.
 1 Cor. 5. 11. Matth. 18. 15, 16, 17.] And that we keep no company; if any that is called a Brother, be a Fornicator, or Covetous, or an Idolator, or
 Tit. 3. 10. a Raylor, or a Drunkard, or an Extortioner, with such a one, no not
 2 Thes. 3. 6. 14, 15. to eat. 1 Cor. 5. 11. And that we withdraw our selves from every
 2 Sam. 12. 14. Brother, that walketh disorderly, and note him, and have no company with him, that he may be ashamed: 2 Thes. 3. 6, 14. According to these Laws of Christ, we have admonished this offending Brother, who hath greatly sinned against God; and grieved and injured the Church, we have earnestly prayed, and patiently waited for his repentance, but we have not prevailed. But after all, he continueth impenitent, and will not be perswaded to confess and forsake his sin: We do therefore according to these Laws of Christ Declare him *unmeet*: for the Communion of the Church, and reject him from it; Requiring him to forbear it, and requiring you to avoid him, and we leave him bound to the Judgment of the Lord unless his true Repentance shall prevent it.



A Form of Absolution, and Reception of the Penitent.

2 Sam. 12. 13. **T**Hough you have greatly sinned against the Lord, and against his Church, and your own Soul, yet seeing you
 1 Chro. 33. humble your self before him, and Penitently flie to Christ
 12, 13. for mercie, resolving to do so no more: hear now the
 Rom. 10. 15. glad tidings of Salvation, which I am commanded to declare unto
 1 Joh. 2. 1, 2. you? 1 Iohn 2. 1, 2 If any man sin, we have an advocate with the
 1 Joh. 1. 9. Father, Iesus Christ the righteous, and he is the Propitiation for our
 Isa. 55. 6, 7. sins, 1 Iohn 1. 9. If we confesse our sins, he is faithful, to forgive us our sin, and to cleanse us from all unrighteousnesse, Isa. 55. 6, 7. Seek the Lord while he may be found, Call upon him while he is near: Let the Wicked forsake his Way, and the unrighteous man his thoughts, and
 let

let him return unto the Lord, and he will have mercy upon him, and to our Gods, for he will abundantly pardon. Prov. 28. 13. He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. Gal. 6. 1. Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thy self lest thou also be tempted. According to this word of Grace [* I do loose the bonds here laid upon you, and

Prov. 28. 13.

Gal. 6. 1.

Mat. 18. 8.

Luke 15. 1

2 Cor. 2. 7, 10.

Act. 13. 38.

Act. 8. 8.

Luke 15. 25.

27.

Mat. 26. 41.

Psal. 85. 8.

1 Cor. 9. 25,

26, 27.

Psal. 141. 5.

2 Pet. 2. 22.

* This must be omitted if the person was not first Rejected.

receive you again into the Communion of the Church] requiring them to receive you, and not upbraid you with your sin, but rejoyce in your recovery. And I do declare to you the pardon

of all your Sins in the Blood of Christ, if your Repentance be sincere. And I exhort and charge you, that you believingly and thankfully accept this great, unspeakable Mercy, and that you watch more carefully for the time to come, and avoid temptations, and subdue the Flesh, and accept Reproofs, and see that you return not to your vomit, or to wallow again in the mire, when you are washed; but obey the Spirit and keep close to God in the means of your preservation.



A Form of Thanksgiving, or Prayer, for the Restored Penitent.

O Most merciful Father, We thank thee, that thou hast brought us under so gracious a Covenant, as not only to pardon the sins of our unregenerate state; but also upon our Penitent confession, and return, to cleanse us, from all our unrighteousness, and pardon our falls by the blood of Christ, and to restore our souls, & lead us again in the Paths of Righteousness, and command thy Servants to receive us. We thank thee that thou hast thus restored this thy Servant, giving him repentance and remission of sin [* and returning him to the Communion, of thy Church] We beseech thee comfort him, with the believing Apprehensions of thy forgiveness and reconciliation through Jesus Christ. Restore unto him the joy of thy salvation, and uphold him by thy free spirit, stablish, strengthen, settle him,

Rom. 3. 25.

1 Joh. 1. 9. 8

2. 1, 2.

Psal. 23.

& 103. 3.

Mar. 9. 2.

Rom. 5. 1, 2, 3

Psal. 51. 12.

1 Pet. 5. 10.

* Leave out this if he was not Rejected.

91
Act. 13. 23.

Psal. 85. 8.

2 Tim. 2.

19.

Rom. 2. 23.

Mat. 6. 13.

1 Cor. 16. 13.

John 5. 14.

1 Cor. 6. 1.

Jude 4.

him, that with full purpose of heart, he may cleave unto thee, and now thou hast spoken peace to him, he may not return again to folly, as he nameth the Name of Christ, let him depart from Iniquity, and never more dishonour Thee, thy Church or truth, nor his holy profession, but save him from Temptation, Let him watch and stand fast, and sin no more, lest worse befall him. Let him not receive this grace in vain, nor turn it into Wantonness, nor continence in sin, that grace may abound. But let his old man be crucified with Christ, and the Body of sin be destroyed; that henceforth he may no more serve sin, remembering what fruit he had in these things, whereof he is now ashamed, and that the End and wages of sin is death, and let us all take warning by the falls of others, and be not high minded but feare; And let him that thinketh he standeth take heed lest he fall. Let us watch and pray that we enter not into Temptation, remembering that the flesh is weak; And our Adversary the Devil walketh about, seeking whom he may devour. And let none of us hate our Brother in our hearts, but in any wise rebuke our neighbour, and not suffer sin upon him, and confirm us unto the end, that we may be blameless, in the Day of our Lord Jesus Christ, to whom with thee, O Father! and thy Holy Spirit, be Kingdom, and Power, and Glory for ever. Amen.



A P P E N D I X

*A larger Letany, or general Prayer,
to be used at Discretion.*

Mat. 28. 19.

Joh. 5. 7.

Cor. 8. 4, 6.

Tim. 1. 17. Ps.

39. 7, 8, 9. &

47. 4. Isa. 40.

7. Neh. 9 Rev.

8. & 15. Eze.

8. 4 Ps. 47. 7.

119. 68. &

47. 9. Mal. 2.

o. Deut. 32.

Luk. 11. 2.

O Most Holy, Blessed, and Glorious Trinity, Father Son, and Holy Ghost, three persons, and one God, Infinite in Power, Wisdom, and Goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governour, and Father; hear our Prayers, and have mercy upon us, Miserable sinners.

O Lord our Saviour, whose Incarnation, Passion, Subjection,

jection, Fasting, Temptation, Poverty, Reproaches, A-
gony, and Bloody sweat, Scourging, Desertion, Crucify-
ing, Death, and Buriall, were all undergone to take a-
way the Sins of the World: Who being risen, ascended, and
glorified, art the great Priest, and Prophet, and King of
thy universal Church, for which thou makest Intercession,
which thou doest gather, teach, and guide by thy Spirit, Word,
and Ministers, which thou dost justify and wilt glorifie with
thy self, who wilt come again, and raise the Dead, and judge
the World in righteousness; We beseech thee hear us Miser-
able Sinners: Cast us not out that come unto thee: Make sure
to us our Calling, and Election, our unfeigned Faith and
Repentance, that being justified, and made the Sons of God,
we may have peace with him as our Reconciled God and Fa-
ther.

Let our hearts be right with thee our God, and steadfast in thy
Covenant, cause us to deny our selves, and give up our selves en-
tirely unto thee, our Creatour, Redemer, and Sanctifier, as being
not our own, but thine.

Let thy Holy Spirit dwell in us, and sanctifie us throughout, that
we may be new Creatures, and holy as thou art Holy; let it be
in us the spirit of Adoption, and supplication, and the seal
and earnest of our Glorious Inheritance, and let us know that we
are thine, and thou abdest in us by the spirit which thou hast given
us.

As thy Name, O Lord, is Holy, and thy glory covereth the
Heavens, so let the Earth be filled with thy praises: Let our
Souls ever Magnifie thee, O Lord! and our Tongues extoll
thee. Let us speak of the glorious honor of thy Majesty, of
thy Greatnesse, thy Power, thy glorious Kingdome, thy Wis-
dome, Holinesse, Truth and Righteousnesse, thy Goodnesse, thy
Mercy, and thy wonderful Works: Let all Flesh bless thy Holy
Name.

Let the desire of our Souls be to thy Name: Cause us to love
thee with all our hearts, to fear thee, trust in thee, and to delight in
thee, and be satisfied in thee as our Portion, and what ever we do,
to do it to thy glory.

Keep us from Inordinate self love, from Pride, and vain Glory,
and self seeking, and from dishonouring thee, thy Word, or Service
in the World.

Act. 7. 59, 60.
2. 11. Phil. 2.
Luk. 2. 51. M.
2. 2. Cor. 8. 9. I.
24. Luk. 22. 2.
27. 26, 28, 31.
14. 50. & 15.
1 Cor. 15. 3. 4.
29. Heb. 1. 3. 8.
& 3. 1. & 4. 14.
3. 22. 23. Heb.
Ioh. 12. 32, M.
19. 20. 1 Cor.
Eph. 4. & 5. 2.
Joh. 17. 4. 1.
14. 15. 16. Ie.
Act. 17. 31.
37. 2. Pet. 1.
1 Tim. 1. 5. A.
Ioh. 1. 12. R.
10. 2 Cor. 6.
Psal. 78. 37.
34. 1 Cor. 8. 4.
6. 19, 20.
Rom. 8. 9. 1.
2. 1. Cor. 5. 1.
1. 16. Rom.
Zech. 12. 10.
13, 14. 1 Ioh.
Luk. 1. 49. F.
Luk. 1. 46. F.
17. & 145. 5.
11, 12, & c.
Isa. 26. 8. De.
22. & 10. 12.
Psal. 4. 5. &
16. 5. & 63. 4.
1 Cor. 10. 31.
2 Tim. 3. 2, 4.
3. 21. Rom.
24. Mat. 5.

2. 7 & 2. 8.
11. 15.
1. 4. 10h.
& 12. 32.
20. 11.

Let the **World** acknowledge thee, the **Universal King**. Obe-
thy **Son** the **Heathen** for his **Inheritance**, and the utmost parts of
the **Earth** for his **Possession**: Let the **Kingdoms** of the **World**
become his **Kingdoms**: Convert the **Atheistical**, **Idolatrous**, **Infidel**,
Pahometan, and **ungodly Nations** of the **Earth**, that
every **Knee** may bow to **Christ**, and every **Tongue** confesse him,
the **King of Kings**, and **Lord of Lords**; To the **Glozy** of **God** the
Father.

14. 27 h. 3.
12. 3. 1. a. 49
38. Eph. 6.
cf. 3. 2.
16.

Let the **Word** of thy **Kingdom** and **Salvation** be preached to all
the **World**, let it have free course and be glorified; and by the
Power of thy **Spirit**, convert many unto **Christ**, and let him be
thy **Salvation** to the **Ends** of the **Earth**. Send forth more **La-**
bourers into the **Harvest**, which is great, and fit them for so great
a **work**; and deliver them from unreasonable and wicked men,
that (to fill up their sins) for bid them to speak to the **People**, that
they might be saved.

5. Mar. 10.
21. 19.
5. & 3. 14.
15. 16. 19.
7. Mat. 5.

Deliver the **Churches** that are oppressed by **Idolaters**, **Paha-**
ritans, or other **Infidels** and **Enemies**. Obe all thy **Servants**,
Prudence, **Patience**, and **Innocency**, that suffering as **Chri-**
tians, and not as **Evil-Doers**, they may not be ashamed, but
may glorifie thee, and wait for thy **Salvation**, committing the
keeping of their **Souls** unto thee, in hope of a **Reward** in **Hea-**
ven.

134. Mat.
Rev. 12.
16. 9. 10.
15. 25. 6
Fud:
Eph. 4.
3. 5.
1. & 15. 1.
9. 1 Cor.
12. 3.

Deliver the **Church** from the **Roman Papal Usurpations** and
Corruptions, dispel the deceits of **Heresies**, and false **Worship**,
by the light of thy prebailing **Truth**; Unite all **Christians** in
Christ Jesus, the true and only **Universal Head**: that by the true
Christian Catholick Faith and **Love**, they may grow up in him,
and may keep the **Unity** of the **Spirit** in the bond of **Peace**; the
strong receiving and bearing the **Infirmities** of the weak;
Heal the **Divisions** that are among **Believers**; Let nothing
be done through **Strife** or **vain-glozy**, but in lowlinesse of mind;
let each esteem other better than himself, and let all men know
that we are **Christs Disciples**, by our fervent love to one ano-
ther.

Rom. 3.
1. 6.
3.
2. Rom.
1. 19. 13.

Let us be heartily and entirely thy **Subjects**, believing that
thou art just, and the **Rewarder** of them that diligently seek thee;
keep us from **Atheism**, **Idolatry**, and **Disobedience**; from **Infide-**
lity, **Wickednesse**, and **Sensuality**, from **Securisy**, **Presumption**,
and **Dispair**.

Let

Let us study to please thee in all things: Let thy Law be written in our hearts, and let us delight to do thy Will; Let our Faith and Lives be ruled by thy Word, which is able to make us wise unto Salvation; let us love it, search it, and understand it, and meditate in it day and night.

Let us not please our selves or other men against thee, nor be led by the wisdom or desires of the World and Flesh, nor regard lying vanities, nor through carelesnesse, rashnesse, or presumption, offend thee.

As all Nations must be judged by thee; let them be ruled by thy Lawes, and not make them void by mens Traditions, nor worship thee in vain, teaching for Doctrine the Commandments of men. But what ever thou commandest, let them take heed to do! Let them add nothing thereto, nor take ought therefrom.

Let us not take thy holy Name in vain, but use it in truth and reverence. Keep us from all Blasphemy, Perjury, Profane swearing, from lying before the God of Truth, and from contempt and forgetfulness of thy presence, from false, unworthy, unreverent thoughts or speeches of God, and holy things, and from neglecting, or abusing thy holy Word and Worship.

Help us to keep holy thy Day, in remembrance of the blessed work of our Redemption, and reverently to attend thee in Publick Worship; and obediently to receive thy Word, and lawfully to call upon thy Name; and to delight our selves in Thanksgiving, and joyfull Praises to thy Holinesse in the Communion of thy Saints; and let us carefully see that our Houses, and all within our gates do serve thee, and not abuse thy holy Day.

Have mercy on the Kings and Rulers of the Earth, that they may escape the Temptations of Worldly Greatnesse, Honours, and prosperity, which would captivate them to the flesh, and draw their hearts from thee, thy Lawes and Statutes, and would engage them against thee, and thy Servants; And as they are thy Ministers, and Magistracy is thine Ordinance, sanctifie and dispose them to be Nursing Fathers to thy Church, to own thy Interest, and Rule for thee.

Especially have mercy on thy Servant Charles our King: illuminate and sanctifie him by thy holy Spirit, that abode all things

Col. 1. 10. Heb.
10. Psal. 40. 8.
8. 20. Act. 18 3
2 Tim. 3. 15.
2 Thes. 2. 12. Jo
39. Luk 24. 25
Psal. 1. 2.
Rom. 15. 1, 2. C
10. 1 Cor. 3. 15
1 Cor. 1. 12. Ro
13. Job. 2. 8,
19. 11, 12. 13.
Rom. 2. 16. Mit
2. Mat. 1. 3. 6,
Deut. 31.

Exod. 20. 7. Psal
7. Jer. 4. 2.
15. 19. Iam.
Rev. 22. 15. Je
22. Act. 5. 3.
20. Mil. 1. 6. 7
E. 2. 2, 7, 8, 9.

Rev. 1. 10. Act.
1 Cor. 16. 2. Is
13. Heb. 10. 25
1 Cor. 14. Act.
46. Psal. 98. c
149. 1. Iosh. 2
Exod. 20. 10.

1 Tim. 2. 2. Psal
Jer. 5. 5, 6. Luk
24. 25. 1 Cor.
Luk. 21. 12. Io
48. Exa 4. 12
Rom. 13. 2. 4.
49. 23. 2 Chro
6.

Lam. 4. 20.
1 Kin. 3. 19, 11

things he may seek thy Glory, the increase of Faith and Obedience to thy Laws, and may rule us as being thy Minister for good, not to be a terror to good Works, but to Evil; that under him we may lead a quiet and peaceable life in all godliness and honesty.

Have mercy upon all the Royal Family, the Lords of the Council, and all the Nobility, the Judges, and Magistrates of these Lands. Cause them to fear thee, and to be Eminent in Sobriety, Righteousness, and Godliness, to protect the Innocent, and be a terror to the Wicked, hating Injustice, Covetousness, and Pride.

Let every soul be subject to the Higher Powers, and not resist. Let them obey the King, and all that are in Authority under him, not only for wrath, but for conscience sake, as knowing, that they rule by thee, and for thee.

Give all the Churches able, holy, faithful Pastors, and cause them laboriously to preach, and rightly to divide the Word of truth, to feed thy People with knowledge, and lead them in the way of Faith and Love, of Holiness and Peace, and to watch for their souls as those that must give account; over-seeing and ruling them, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as being Lords over thy Heritage, but as the Servants of all, and Examples to the Flock: That when the chief Pastor shall appear, they may receive a Crown of Glory.

Let the Congregations know those that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the Word of God. Let them submitively, and obediently hear, and esteem them very highly in love for their works sake, and account them worthy of double honour.

Let Parents bring up their Children in the Nurture and Admonition of the Lord, diligently teaching them thy Word, talking of it when they are in their house, and when they walk by the way, when they lie down, and when they rise up, that they may know their Creator, Redeemer, and Sanctifier in the days of their youth: And cause Children to hear, love, honour, and obey their Parents, that they may have the blessing of thine especial Promise unto such.

Let Husbands love their Wives, and prudently guide them in

in knowledge and holiness; And let Wives love, honour, and obey their Husbands, as meet helpers to them. 1 Pet. 3. 1, 7. G 22.

Let Masters rule their Servants in Holiness, and Mercy, remembering they have a Master in Heaven, and let Servants reverently, singly, and willingly be obedient, and do service to their Masters as to the Lord, from him expecting their reward. Eph. 6. 9, 5.

Keep us from Murder, Violence and all injury to our neighbor's life, or health, from malice, cursing, reviling, and unadvised Anger: Let us not resist evil with evil, but forbear one another, and not give place to wrath. 1 Joh. 3. 15. L 14. 2 Cor. 7. 2. M 22. 39. Rom. 1. Eph. 4. 2. Rom 19.

Keep us from Adultery, Fornication and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they be not immodestly named among us; and that no Corrupt Communication, proceed out of our Mouths. Keep us from Chambering and wantonness, from lustful thoughts, and all immodest attire, behaviour, looks, and actions. Mat. 5. 27, 28. E 6. 9. Rom. 13. 1 Thes. 5. 22. E 3. & 4. 29. 1 Pet 3. Job 31. 1.

Keep us from Theft, and Oppression, and any way wronging our Neighbour in his Property and Estate. Eph. 4. 28. Psal 10. & 73. 8. I 4. 6.

Keep us from False witness-bearing, lying, and deceiving; from flandering, backbiting, unjust, uncharitable censuring or reproaching, from all perverting of justice, and wronging the reputation of our Neighbour, and from all consent or desire of such wrongs. Prov. 19. 5. & 1 & 10. 10. Mat. 7 Psal 15. 3. & 8 Lev. 19. 17. Pr

Keep us from Envy, and from coveting any thing that is our Neighbours, to his wrong, and from seeking our own, or drawing to our selves, to the Injury of his welfare; but let us love our Neighbours, as our selves, and do to others as we would they should do to us. Gal. 5. 21, 26. 20. 17. Phil. 2. Mar. 22. 39. &

Teach us to love Christ and his holy Image in his Members, with a dear and special love, and to love our Enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but especially to them of the Household of faith. Mar. 15. 40. I 22. Mar. 5. 44. 46. Gal. 6. 10

Cause us with patience to submit to all the Disposals of thy Will, and wait thy End, and to love the demonstrations of thy Holiness, and Justice, though grievous to the Flesh, and keep us from impatient Murmurings, and discontent, and arrogant reasoning against thy Will. Psal 39. 9. M 30. Act. 21. 14 5. 7, 8, 11. 2 Ki 19. Mal. 3. 13.

11. 13. Deut. 28
Rom. 13. 14.
12. 20. Eph. 5.
1 Joh. 9. 4.

Give us our daily bread, our necessary sustentation, and provision for thy service, and let us use it for thee, and not to satisfy the flesh; Let us depend on thee, and trust thee for it, in the lawful use of the means; And bless thou our labours, and give us the fruits of the Earth in season, and such temperate weather as tendeth thereunto.

1. 28. 6. 8. &c.
2. 27. Psal. 102.
Luk. 12. 20. Eph.
1 Joh. 9. 4.

Deliver us and all thy Servants from such wants, distresses, griefs, and sicknesses, as will unreasonably take us off thy service, and from untimely death: And teach us to value and redeem our time, and work while it is day.

1. 13. 13. 1 Cor.
& 1 Tim. 5. 6. 13
4. 28. Prov. 21.
23. 4. 1 Tim. 6.
Psal. 51. 1. 1 Joh.
Heb. 8. 12. Dan.
16. Jer. 14. 7. Pl.
6. Psal. 51. 11.
9. Rom. 8. 1.

Keep us from Gluttony, Drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures, or abundance; but having Food, and Rayment, let us be therewith contented.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath, and condemnation. Remember not O Lord our offences, nor the offences of our forefathers; but though our Iniquities testify against us, spare us and save us for thy mercy sake! O let not our sin deprive us of thy spirit, or of access unto thee, or Communion with thee, or of thy favour or comfort, or the light of thy Countenance, or of everlasting life.

6. 2. 14. 15.
12. 19. Luk. 6.
9. Luk. 24. Act.

Cause us to forgive from our hearts, the Injuries done against us, as we expect to be forgiven by thee the greatest debt. Keep us from all revengeful desires and attempts. And do thou convert and pardon our Enemies, slanderers, oppressors, persecutors, and others that have done us wrong.

26. 41. Jam. 4.
4. 23. Job 31.
12. 36. Heb.
2 Tim. 2. 3.
2. 13. & 5. 4.
8. 13. 2 Tim. 2.

Keep us from running upon Temptations, suffer not the tempter by subtilty or importunity to corrupt our Judgments, Wills, Affections, or Conversations. Cause us to maintain a diligent and constant watch over our thoughts and hearts, our senses and appetites, our words and actions; and as faithful Soldiers, by the conduct and strength of the Captain of our Salvation with the whole Armour of God, to resist and overcome the World, the Devil, and the Flesh unto the End.

30. 8. 9. 1 Joh.
16. Rom. 8. 17.
13. 21, 22 Mar.
Rom. 8. 18.

Save us from the Temptations of Prosperity, and Austerity, let us not be drawn from thee to sin by the pleasures, profits, or honours, of the world; strengthen us for sufferings, let us not forsake thee, or fall in time of tryal, help us to deny our selves,

selves; and take up our Cross and follow Christ, accounting the sufferings of this present time, unworthy to be compared with the glory to be revealed.

Deliver us from the Enmity and Rage of Satan, and his Instruments, and give not up thy Servants, their Souls or Bodies; their Peace or Liberties, Estates or Names, to their Malicious Wills: but save us and preserve us to thy heavenly Kingdome.

We ask all this of thee, O Lord! for thou art the universal King, holy and just, to whom it belongeth in righteousness to judge the World, and save the people; All power is thine to execute wrath upon thine Enemies, and to deliver and glorifie thy flock; and none is able to resist thee: Of thee, and through Thee, and to Thee, are all things, and the glory shall be Thine, for ever. Amen.

Mat. 6. 13. Rom. 16. 20. Psal. 140. 1, 2, 3. and 31. 8. and 17. 2, 12. 2 Tim. 4. 18. 1 Tim. 1. 17. Ps. 145. 17. Act. 17. 31. Ps. 72. 4, 13. Jude 14, 15. 2 Thes. 1. 10. Ps. 62. 1. & 147. 5. Job. 9. 4. Rom. 11. 36.



The Churches Praise, For our Redemption, to be used at Discretion.

Our Souls do magnifie thee O Lord! our spirits rejoyce in God our Saviour, who remembred us in our low, and lost estates, for his mercy endureth for ever. By one man sin entred into the world, and death by sin: we kept not the Covenant of God, & refused to walk in his Law: For all have sinned, and come short of the glory of God, and Judgment came upon all men to condemnation. But blessed be the Lord God of Israel, that hath visited and redeemed his people, & hath raised up a mighty salvation for us in the house of his servant David: As he spake by the mouth of his holy Prophets: which have bin since the world began: A Virgin hath conceived and brought forth: The Holy Ghost did come upon her; the power of the Highest did overshadow her, therefore the holy One that is born of her, is called; the Son of God:

Luke. 1. 46. Ps. 136. 23. Rom. 5. 12. Ps. 78. 10. Rom. 3. 23. and 5. 18. Luker. 68, 69, 70. Isa. 7. 14. Luke. 1. 35. Mat. 1. 21. Luke 2. 12.

Col. 1. 15.

16. 7.

2 Cor. 1. 24.

John. 1. 9. 14.

Col. 1. 19.

Gal. 4. 4.

Mat. 17. 5.

Heb. 7. 26.

1 Pet. 2. 22, 23,
24.

Isa. 53. 5, 6.

Rom. 5. 6.

1 Pet. 3. 18.

1 John 4. 4.

Heb. 2. 14, 15.

Col. 2. 15.

1 Cor. 15. 4.

A&T. 2. 24.

2 Tim. 1. 10.

1 Cor. 15. 55.

Mat. 28. 18.

his Name is called Jesus, for hee saveth his people from their
 sine: Thus is bozn a Saviour, which is Christ the Lord. He is
 the Image of the invisible God: the first bozn of every creature,
 for by him all things are created that are in heaven & in earth;
 visible and invisible; whether Thrones or Dominions, or Prin-
 cipalities or Powers, all things were created by him and for
 him, and he is before all things, and by him all things do consist.
 He is the Power of God, and the Wisdom of God; the true light
 that lighteth every man that cometh into the world: The Word
 was made flesh, and dwelt among us, and men beheld his Glory
 as the Glory of the only begotten of the Father, full of grace
 and truth; for it pleased the Father that in him should all ful-
 nesse dwell. When the fulnesse of time was come, God sent his
 Son made of a Woman, made under the Law, to redeem them
 that are under the Law. This is the beloved Son, in whom the
 Father is well-pleased. For such a High Priest became us, who
 is Holy, Harmlesse, Undefiled, separate from sinners, he did
 no sin, neither was there any guile found in his mouth, when he
 was reviled, he reviled not again, leaving us an Example:
 Who his own self bare our sins in his own body on the Tree:
 For God layed on him the iniquity of us all, and by his stripes
 we are healed. When we were without strength, in due time
 Christ died for the ungodly, the just for the unjust, In this was
 manifest the love of God towards us, that God sent his only be-
 gotten Son into the World, that we might live by him. For as-
 much as the children were Partakers of flesh and blood, he
 himself likewise took part with them, that he might destroy
 through death, him that had the power of death, that is the
 Devil, and might deliver them, who through fear of Death,
 were all their life-time subject to bondage. Having spoiled Prin-
 cipalities and Powers, he made shew of them openly triumph-
 ing over them in his Crosse. He was buried and rose again the
 third day according to the Scriptures, For God raised him, ha-
 ving loosed the pains of death, because it was not possible, that
 he should be holden of it, he hath abolished death, and brought
 Life and Immortality to light by the Gospel. O Death! where
 is thy Sting? O Grave! where is thy Victory?

All Power is given him in Heaven and Earth; when he as-
 cended

scended up on high, he led captivity captive, and gave gifts Ephes. 4. 8, 11,
to men: And he gave some Apostles, and some Prophets, 12, 13.
and some Evangelists, and some Pastors, and some Teachers,
for the perfecting of the Saints, for the works of the Ministry,
for the edifying of the Body of Christ, till we all come in
the unity of the faith of the knowledge of the Son of God,
to a perfect man; he is set at Gods right hand in the Celesti- Eph. 1. 20, 21,
als, far above all Principalities, and Powers, and Might, 22, 23
and Dominion, and every name that is named, not only in
this World, but in that to come; God hath put all things un-
der his feet, and gave him to be head over all things, to the
Church which is his Body, the fulness of him that filleth all
in all.

Without controversie great is the Mystery of Godliness; 1 Tim. 3. 16.
God manifested in the flesh, justified in the Spirit, seen of
Angels, preached to the Gentiles, believed on in the world,
received up into Glory. This is the Record that God hath 1 John 5. 10.
given us Eternal life, and this life is in his Son; Hee that
hath the Son hath life, and hee that hath not the Son hath John. 1. 10, 11.
not life. He was in the World, and the World was made 11, 12.
by him, and the World knew him not; He came to his own
and his own received him not; This is the Condemnation
that light is come into the world, and men loved darknesse Rom. 8. 1.
rather than light, because their Deeds are evil. But as
many as receive him, to them gives hee Power to become Heb. 8. 12.
the Sons of God, even to them that believe in his Name;
There is therefore now no condemnation to them which are in
Christ Jesus, who walk not after the flesh but after the spirit.
He forgetteth our iniquities, and will remember our sins no Psal. 103. 3.
more; who shall lay any thing to charge of Gods elect? It is God
that justifieth; who is he that condemneth? It is Christ that Rom. 8. 33, 34.
died; Yea, rather that is risen again, who is even at the
right hand of God who also maketh intercession for us. Who
gave himself for us, that he might redeem us from all Iniqui- Tit. 2. 13, 14.
ty & purifie to himself a peculiar people zealous of good works. Rom. 8. 9.
If any man have not the spirit of Christ, the same is none of
his. He that nameth the Name of Christ must depart from
Iniquity. If we regard Iniquity in our hearts, God will 2 Tim. 2. 19.
not Psalms. 56. 18.

- 1 Cor. 6. 11. not hear our Prayers. But we are washed, we are sanctified, we are justified in the Name of the Lord Jesus, and by the Spirit of our God. Not by works of Righteousness which we have done, but according to his mercy he saved us by the washing of Regeneration, & renewing of the Holy Ghost. And being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have Access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God; And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. For if when we were enemies we were reconciled to God by the death of his Son, much more being Reconciled, we shall be saved by his life: Hee that spared not his own Son, but gave him up for us All, how shall he not with him also freely give us all things? hee that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his Will that they that the Father hath given him be with him where he is, that they may behold the Glory that is given him, Because he liveth we shall live also; For we are dead, and our life is hid with Christ in God: When Christ who is our life shall appear, then shall we also appear with him in glory; when he shall come to be glorified in his Saints, and to be admired in all them that do beleve. Then shall men discern between the Righteous and the Wicked, between those that serve God, and those that serve him not. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father. He that overcometh shall inherit all things. He shall enter into the joy of his Lord: He shall be a Pillar in the Temple of God, and shall go out no more. Christ will grant him to sit with him in his Throne, even as he overcame, and is set down with his Father in his Throne, he will rejoyce over us with joy, he will rest in his love: Even in the holy City, the new Jerusalem, prepared as a Bride adorned for her husband, where the Tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and shall wipe away all
- Titus 3. 5.
- Rom. 5. 1, 2, 5.
- 10.
- Rom. 8. 32.
- John 14. 2, 3.
- John. 17. 24.
- John 14. 19.
- Col. 3. 3, 4.
- 2 Thes. 1. 10.
- Mal. 3. 18.
- Mat. 13. 43.
- Rev. 21. 7.
- Mat. 25. 21.
- Rev. 3. 12.
- 21.
- Zeph. 3. 17.
- Rev. 21. 2.
- 3.
- 4.
- 23.

A Forme of Thanksgiving.

IC

all tears from their eyes, and there shall be no more death, Rev. 22.3
nor sorrow, nor crying, nor paine, for the former things are
passed away. And the City needeth not the Sun, or the 4.
Moon to shine in it, for the Glozy of God doth lighten it, and
the Lamb is the Light thereof. The Throne of God and of Tim. 6.1
the Lamb shall be in it, and his Seruants shall serue him,
and shall see his face, who is the Blessed and only Potentate, Rom. 11.3
the King of Kings, and Lord of Lords; Of him, Through
him, and To him are all things: To him be glozy for ever.
Amen.

FINIS.
